CONFIDENTIAL.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 4th December 1909.

CONTENTS.

PAGE.

I.—Foreign Politics.

The Persian army and the War Minister ... 1645
The Persian Consul-General charged with indolence ... ... ib.
British refugees in Afghanistan ... ... ib.
New Governor-General of South Africa ... ib.
Indians in foreign countries ... ... ib.
The Transvaal Indians in the Lords ... ... ib.
The Transvaal Indians ... ... ib.

II.—Home Administration.

(a)—Police—

The recent house-searches 1646
An allegation against the police in connexion with the Netra dacoity case ... ... ib.
A school boy's experience with a detective ... ib.
Ibid ... ... ib.
Recrudescence of theft in a village within the Serampore Subdivision ... ... ib.

(b)—Working of the Courts—

Observations on the judgment in the Alipore bomb appeals 1647
"The men who have been lost" 1648
Judgment in the bomb case. "Those who are left (behind)" 1649
The judgment in the Alipore Bomb appeal case ... 1650
Loss of freedom of speech and writing ... ... ib.
The withdrawal of prosecution by order of the District Magistrate of Comilla 1651
Assault by Europeans ... ... ib.
The case of Gulab Bano ... ... ib.

(c)—Jails—

Harsh treatment of under-trial prisoners ... 1651
Murder of a Jailor 1652

(d)—Education—

The removal of Babu Lalit Mohan Das from the City College 1652
Jessore as an examination centre ... ... ib.

(e)—Local Self-Government and Municipal Administration.

Taxi-cab service 1652

(f)—Questions affecting the land—

The Midnapore Settlement 1652

PAGE.

(g)—Railways and Communications, including Canals and Irrigation—

The importance of draining the paddy fields in the Contai Subdivision 1653

(h)—General—

The Reform Scheme 1653
The Reforms 1654
The Reforms 1656
The Council Regulations 1657
The Reform Scheme 1659
The Reform Scheme 1660
Reform Scheme... 1661
The Reform Scheme ... ... ib.
The Council Regulations 1662
The Council Regulations 1663
The Reforms of the Hindus ... ... ib.
Indian Christian's grievance ... ... ib.
Moslem in the United Provinces ... ... ib.
The new Council at Belvedere 1664
An Executive Council for Bengal ... ... ib.
The Right Hon'ble Syed Amir Ali ... ... ib.
Mr. Amir Ali's Privy Councillorship ... ... ib.
The appointment of Mr. Amir Ali as a Privy Councillor ... ... ib.
Right Hon'ble Mr. Amir Ali ... ... ib.
Ibid... ... ... ib.
The question of Government interference with judicial work ... ... ib.
India Government and High Courts 1665
A suggestion ... ... ib.
A petition to the Madras Government ... ... ib.
Madras Government memorialised by the Mallahs ib.
United Provinces Government memorialised ... ib.
A nice idea ... ... ib.
An encouragement to people ... ... ib.
Emperor's birthday 1666
Native sailor's suicide ... ... ib.

III.—Legislation.

Nil.

IV.—Native States.

Mr. Sethur as a Judge of the Mysore Chief Court 1666

V.—Prospects of the Crops and Condition of the People.

Nil.

VI.—Miscellaneous.

Ahmedabad outrage 1666
Ibid ... ... ib.

PAGE.

VI.—MISCELLANEOUS—*concluded.*

The futility of violent political method in India ... 1667
The cure for anarchist ... ... ib.
Mr. W. T. Stead and Bepin Pal's *swaraj* ... ib.
The law of sedition in India ... ... ib.
Success of the *swadeshi* wished for ... ... ib.
The Manchester mills ... ... ib.
The *Hindu* on *swadeshi* in Madras ... ... ib.
The cult of *swadeshi* explained 1668
Sir Louis Dane and Indian rock-salt business ... ib.
The Co-operative Credit Societies ... ... ib.
"A white Australia" 1669
The need of India ... ... ib.
One language and one script for India ... ... ib.
Education through mother-tongue ... ... ib.
Suffragettes' riots 1670
Conferences disfavoured ... ... ib.

URIYA PAPERS.

The claims of Raja B. N. Dey Bahadur and Babu Janaki Nath Bose for seats in the Legislative Councils under the new scheme supported ... 1670
The claims of Babu Gokulananda Choudhury as a candidate seemingly preferred ... ... ib.
The linking together of Orissa and Chota Nagpur not a happy arrangement ... ... ib.

PAGE.

URIYA PAPERS—*concluded.*

The *Utkalkeri* on the Reform Scheme ... 1670
Sir Lawrence Jenkins thanked ... ... ib.
The Kapila's Road not safe to travel ... ... ib.
The Government of Madras thanked ... ... ib.
The resignation of Nawab Syed Hossain Bilgrami regretted 1671
Sympathy with Lord and Lady Minto in their providential escape at Ahmedabad ... ... ib.
Babu Gokulananda Choudhury, the Vice-Chairman of the Cuttack District Board ... ... ib.
A fight in Cuttack on the *Kali Puja* night ... ib.
Refusal to admit Bengalis into Rajputana discussed ib.
A Muhammadan-Hindu dispute at Dhamnagar, in Balasore ... ... ib.
Two important principles in the speeches of the Viceroy enunciated ... ... ib.
Cattle disease in Puri 1672
The *rabi* crops in Talcher ... ... ib.
The state of the paddy in Dhenkanal ... ... ib.
A proposal to establish markets in Angul approved ib.
An appeal to encourage Indian inventions and designs ... ... ib.
Public health in Puri ... ... ib.
The annual meeting of the Utkal Union Conference postponed to next year ... ... ib.
An obituary notice ... ... ib.

LIST OF NEWSPAPERS.

[*As it stood on the 1st January 1909.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Anusilan" ...	Calcutta ...	Weekly ...	.....	1,000
2	"Bangabandhu" ...	Ditto ...	Do. ...	Barendro Lall Mukerjee, age 27, Hindu	500
3	"Bangabhumi" ...	Ditto ...	Do. ...	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ...	Do. ...	Kanai Lal Das, age 26, Karmokar	100
5	"Bangavasi" ...	Calcutta ...	Do. ...	Behari Lal Sarkar, age 53, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura ...	Do. ...	Biswanath Mukerji, B.L. ...	712
7	"Basumati" ...	Calcutta ...	Do. ...	Radhika Prosad Ghose, age 37, Hindu	15,000
8	"Bharat Chitra" ...	Ditto ...	Do. ...	.....	
9	"Birbhum Hitaishi" ...	Suri ...	Do. ...	Rajranjan Sen, age 34, Baidya ...	300
10	"Birbhum Varta" ...	Do. ...	Do. ...	Debendra Nath Chakravarti, age 36, Brahmin.	300
11	"Burdwan Sanjivani" ...	Burdwan ...	Do. ...	Prabodhananda Sarkar ...	950
12	"Chinsura Vartavaha" ...	Chinsura ...	Do. ...	Dinanath Mukerji, age 42, Brahmin ...	950
13	"Daily Hitavadi" ...	Calcutta ...	Daily ...	.....	
14	"Dainik Chandrika" ...	Ditto ...	Do. ...	Hari Dass Dutt, age 37, Kayastha ...	200
15	"Dharma-o-Karma" ...	Ditto ...	Monthly ...	.....	
16	"Education Gazette" ...	Chinsura ...	Weekly ...	Shibnath Bannerji, M.A., B.L. ...	1,500
17	"Ekata" ...	Calcutta ...	Do. ...	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi" ...	Ditto ...	Do. ...	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan" ...	Ditto ...	Do. ...	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah ...	Do. ...	Gishpaty Kabyatirtha, age 36, Kayastha.	2,500
21	"Jagaran" ...	Bagerhat ...	Do. ...	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar" ...	Jessore ...	Do. ...	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani" ...	Magura ...	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi" ...	Khulna ...	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum" ...	Purulia ...	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi" ...	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta ...	Do. ...	Sayyid Osman of Basirhat, age 35; and Maulvi Reyasuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad ...	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia" ...	Krishnagar ...	Do. ...	Susil Kumar Maitra, age 28, Brahmin.	300
30	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-Weekly ...	Revd. Lall Behari Shah, age 50, Native Christian.	300
31	"Nayak" ...	Ditto ...	Daily and Bi-Weekly.	.....	500
32	"Nihar" ...	Contai ...	Weekly ...	Madhu Sudhan Jana, age 49 ...	200
33	"Nivedan" ...	Calcutta ...	Do. ...		
34	"Pallivarta" ...	Bongong ...	Do. ...	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi" ...	Kalna ...	Do. ...	Soni Bhusan Banerji, age 42, Brahmin	600
36	"Prachar" ...	Calcutta ...	Monthly ...		
37	"Prasun" ...	Katwa ...	Weekly ...	Purna Chandra Chatterji, age 42; and Banku Behari Ghose, age 38; Goala.	500
38	"Pratikar" ...	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava" ...	Calcutta ...	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat" ...	Ditto ...	Do. ...	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ...	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar" ...	Asansol ...	Do. ...	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia ...	Do. ...	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay" ...	Calcutta ...	Do. ...	Ganendra Nath Das, age 54, Brahmin	300
45	"Sammilani" ...	Serampore ...	Do. ...	.....	

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI—*concld.*				
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani" ...	Ditto ...	Weekly ...	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour ...	Monthly ...	.....	
49	"Soltan" ...	Calcutta ...	Weekly ...	Moulvi Mohammad Monirazzaman of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah ...	Do. ...	Balkanath Dey Gupta, age 15, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do. ...	Basik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh" ...	Ditto ...	Do. ...	S. C. Lahiri, Pat. Lovett and Pandit Baijnath Vidyanidhi.	500
53	"Tamalika" ...	Tamluk ...	Do. ...	Sita Nath Mondal, age 26, Hindu ...	500
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 28, Kayastha	500
	HINDI.				
55	"Bharat Mitra" ...	Calcutta ...	Weekly ...	Mahabir Prasad, age 36, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly ...	Rev. R. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly ...	.....	Never received.
60	"Jain Gajat" ...	Arrah ...	Weekly ...	Printed and published in the United Provinces.	Ceased exist.
61	"Jain Pataka" ...	Calcutta ...	Monthly ...	.....	
62	"Hindi Bangavasi" ...	Ditto ...	Weekly ...	Hari Kissen Jouhar, age 30, Khettri	4,000
63	"Hitvarta" ...	Ditto ...	Do. ...	Rao Paradkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly ...	.....	
65	"Marwari" ...	Calcutta ...	Do. ...	R. K. Tobrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto ...	Weekly ...	.....	Ceased exist.
67	"Narsingha" ...	Ditto ...	Monthly ...	.....	Ditto.
68	"Shiksha" ...	Arrah ...	Weekly ...	Gohkaran Singh, age 38, Babhan ...	26[illegible]
	PERSIAN.				
69	"Nama-i-Muqaddas-Habluil Matin."	Calcutta ...	Weekly ...	Syed Jalaluddin al-Hussini, Muhammadan.	
	URDU.				
70	"Ayin-i-chatar Gupt" ...	Bankipore ...	Weekly ...	.....	No n[illegible] received
71	"Al Panch" ...	Ditto ...	Do. ...	.....	
72	"Bihar Gazette" ...	Ditto ...	Do. ...	Muhammad Murad Ali Khan, age 42	No n[illegible] received
73	"Dar-us Sultanat" ...	Calcutta ...	Do. ...	Quazi Abdul Latif, age 36, Muhammadan.	2[illegible]
74	"Khawah Mokhah Panch"	Gaya ...	Do. ...	.....	Ceased exist.
	URIYA.				
75	"Garjatbasini" ...	Talcher ...	Weekly ...	Bhagi Rath Misra, age 40, Brahmin.	
76	"Manorama" ...	Baripada ...	Do. ...	.....	[illegible]
77	"Nilachal Samachar" ...	Puri ...	Do. ...	Baidya Nath Singh, age 32, Punjabi	[illegible]
78	"Sambalpur Hitaishini" ...	Bamra ...	Do. ...	Dinabandhu Padhan.	[illegible]
79	"Samvad Vahika" ...	Balasore ...	Do. ...	Harish Chandra Sarkar, age 62, Sadgop.	[illegible]
80	"Uriya and Navasamvad" ...	Cuttack ...	Do. ...	Ram Tarak Sen, age 47, Tamuli ...	[illegible]
81	"Utkal Darpan" ...	Sambalpur ...	Do. ...	.....	[illegible]
82	"Utkal Dipika" ...	Cuttack ...	Do. ...	Gauri Sankar Roy, age 75 ...	[illegible]
83	"Utkal Sakti" ...	Calcutta ...	Do. ...	.....	[illegible]
84	"Utkal Varta" ...	Ditto ...	Do. ...	Moni Lall Moherana, age 45, Hindu Karmokar.	[illegible]

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali.				
5A	"Bangla"	Santipur	Weekly ...	.....	.....
14A	"Dharma"	Calcutta	Do. ...	Aravinda Ghosh	.....
26A	"Medini Bandhav" ...	Midnapore ...	Do. ...	.....	.....
23A	"Karmayogin"	Calcutta	Do. ...	.....	.....
	Hindi.				
54A	"Bharat Bandhu" ...	Calcutta	Weekly ...	.....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Jaganand Kumar	.....
68B	"Sri Sanatan Dharm" ...	Calcutta	Do. ...	.....	.....
	Urdu.				
74A	"Najmul Akhbar" ...	Calcutta	Weekly ...	S. M. Nasim Hussain	Ceased to exist.
74B	"Star of India" ...	Arrah	Do. ...	Zahurul Haque	.....
	Bengali.				
47	"Sandhya"	Calcutta	Weekly ...	.....	Ceased to exist.
	Hindi.				
	"Banga Kesri"	Calcutta	Weekly ...	.....	.....

Name of Publication.	Place of publication.	Name, trade and age of Editor.	Circulation.

I.—Foreign Politics.

The Persian army and the War Minister.

In noticing the telegram sent by the War Minister of Persia to Sardar Zafar urging the need of strengthening the army by rallying the dispersed soldiers and making satisfactory arrangements the *Nawai Muqaddas Hablul Matin* [Calcutta] of the 22nd November says that, unless the army is increased to a million soldiers, Persia would not escape the danger resulting from the rivalry of the Foreign Powers. (Nawai Muqaddas Hablul Matin, Nov. 22nd, 1908.)

The Persian Consul-General charged with indolence.

2. The *Nawai Muqaddas Hablul Matin* [Calcutta] of the 22nd November contains a contribution from Bombay in which the writer announces the departure from Bombay on six months' leave, by the Steamer *Austria*, of Miftahus-Saltanat, the Persian Consul-General for India, and is of opinion that His Excellency did not display any activity during his tenure of office towards the furtherance of the commercial and economic interests of his country in India. (Nawai Muqaddas Hablul Matin, Nov. 22nd, 1908.)

British refugees in Afghanistan.

3. In noticing the rumour that the Amir of Kabul has expressed his intention to provide shelter for dacoits and other offenders escaping from the British frontier to his country, and has called for an opinion of the Mullas, who have given their verdict that if the refugees professed their love for Islam it would be judicious to provide them quarters in the Afghan borders so that they may remain ever prepared to fight against the enemies of the country, the *Bharat Mitra* [Calcutta] of the 27th November observes:— (Bharat Mitra, Nov. 27th, 1908.)

If the rumour is well-founded the Amir has undoubtedly adopted a mysterious policy. It is to be seen in what light the British Government views this policy.

New Governor-General of South Africa.

4. Referring to the appointment of Mr. Herbert Gladstone as Governor-General of South Africa, the *Hindi Bangavasi* [Calcutta] of the 29th November remarks:— (Hindi Bangavasi, Nov. 29th, 1908.)

It is to be seen how much good accrues to the Transvaal Indians in his time.

Indians in foreign countries.

5. The *Sanjivani* [Calcutta] of the 25th November is of opinion that if the Government prohibits the people of those countries where Indians are not allowed admission, from coming into India, the bar placed against Indians in those countries is sure to be removed. (Sanjivani, Nov. 25th, 1908.)

The Transvaal Indians in the Lords.

6. Referring to the reply of Lord Crewe to a question of Lord Ampthill in the House of Lords expressing inability to interfere on behalf of the Indians in the Transvaal the *Hitvarta* [Calcutta] of 25th November exclaims:—A nice reply! No doubt this is a fair example of heroic courage, love of justice and impartiality of the British Nation. (Hitvarta, Nov. 25th, 1908.)

If the British Government has not strength enough to protect the rights of its British subjects from the high-handed proceedings of the naughty and oppressive rulers of the Transvaal, why is it not giving the powers of self-government to the Indians? It may then see whether the Indians are able to defend their rights. What is the duty of the Government of India? Why are they not boycotting the Transvaal in every way.

The Transvaal Indians.

7. The *Basumati* [Calcutta] of the 27th November, in referring to Lord Crewe's recent statement in the Lords regarding the status of Indians in the Transvaal, writes that the position taken up by the Colonial Government is most selfish. Indians have shed their hearts' blood for the empire, and yet are being hunted like wild beasts and treated like slaves with terrible inhuman oppression. It is a disgrace to the British Empire that it should permit such inequalities to exist at this dawn of the 20th century. Let not Government forget that the story of the sufferings of the Transvaal Indians has gone into the hearts of the whole Indian population like a poisoned shaft. (Basumati, Nov. [illegible] 1908.)

II.—Home Administration.

(a)—*Police.*

NAYAK, Nov. 27th, 1909.

The recent house-searches.

8. The *Nayak* [Calcutta] of the 27th November writes:—

Can anybody explain what good is being reaped from the unceasing and monotonous activity of the police in instituting house-searches? It is some time now since bombs were discovered at Muraripukur, and pistols and cartridges at Harrison Road. Since then about 500 house searches have been instituted. But has the possession of any unlawful things been revealed thereby? Perhaps a damaged fire-arm here or a blunt sword there is all that has been found. How then can this cursed labour be said to pay? What purpose do these searches serve? Are they frightening people or driving them mad? In any case one of these two purposes is being gained. We believe there is yet a third purpose, and that is, to see whether bombs are or are not discovered anywhere else. As natives of the country we understand its condition to some extent, we can swear that the people of the country cannot get their fill of food, how can they then manufacture bombs; bombs cannot be made without money, and where are the people to get money from? We believe that the bomb has played itself out at Muraripukur. What have been seized subsequently as bombs, are not bombs but crackers. We shall never believe that since the Muraripukur bombs were made, anybody else has prepared any other bombs, or knows how to prepare them, that bombs were thrown at trains on the Eastern Bengal State Railway or that the things which have been seized as bombs at various places subsequently were manufactured by natives of this country. We do not believe that our boys were or are connected with any of the so-called "political" dacoities which have been committed up to now. We showed on one occasion that the Bighati dacoity was an impossibility. The shots which were used in the Barrah dacoity are, we understand, such as it is impossible for Indians boys to get hold of. We hold the Bajitpur dacoity case to be a got-up affair. We are similarly sceptical of the other dacoities also. Approvers are forthcoming, because to do so is profitable. And it is not impossible to hire boys to commit dacoities—gold spectacles, watches and chains also are not impossible to procure. We believe that these dacoities and troubles of various sorts are created to put obstacles in the way of reform. We also believe that like Frontier Defence, these political troubles are being used as a plea for the absorption of the public funds. So long as Government goes on providing ample funds for the Police Department, there is little chance of these dacoities and troubles diminishing.

SANJIVANI, Nov. 25th, 1909.

An allegation against the police in connexion with the Netra dacoity case.

9. The *Sanjivani* [Calcutta] of the 25th November notices the affidavit which the father of Lolit Mohan Chakravarty, one of the accused in the Netra dacoity case, has recently made, and in which he says that his son was persuaded by the police to make a false confession and was afterwards taken away by them in a steam launch to some place unknown to anybody else.

TIRHUT SAMACHAR, Nov. 25th, 1909.

A school boy's experience with a detective.

10. In noticing that a Bengali boy of 12 years, while going to attend school in Lahore, on the 16th November, was accosted by a detective in the way who wanted to give him a bomb to take home, but the boy fled to school in terror on hearing this, the *Tirhut Samachar* [Muzaffarpur] of the 25th November remarks:—The suspicion of bomb now-a-days arises in the mind of the police at every step.

HINDI BANGAVASI, Nov. 29th, 1909.

Ibid.

11. *Anent* the above the *Hindi Bangavasi* [Calcutta] of the 29th November asks if the officials will enquire into the matter?

HITAVADI, Nov. 26th, 1909.

Recrudescence of theft in a village within the Serampore Subdivision.

12. A correspondent of the *Hitavadi* [Calcutta] of the 26th November speaks of the recrudescence of theft and dacoity in Beladband village under the Haripal thana within the Serampore Subdivision. On an average more thana two or three cases of theft occur in the village every month, besides petty thefts of fruits and such other things. A

few days after a dacoity had been committed in Bhuban Das's house on the 10th *Bhadra* last, a theft with house-breaking was committed in a shop-keeper's godown and two canisters of oil were taken away. A few days after this again thefts were committed in Upendra Nath Mandal's and Abharan Bewa's houses and property to the value of Rs. 150 and Rs. 40 respectively were taken away. Three or four days after this incident a theft was committed in Gortha Behary Chakravarty's kitchen and a quantity of rice was stolen. On the 7th idem a theft with house-breaking was committed in Atul Krishna Ghose's and property to the value of Rs. 100, the poor an's mall, was taken away. After this a theft was again committed in Abharan Bewa's house. Theft has been committed in this woman's house many times. Throwing of brickbats, pushing of outer doors, etc., are things of daily occurrence. The police is being regularly informed of the thefts but to no effect.

(b)—*Working of the Courts.*

Daily Hita Nov. 29th, 1909.

Observations on the judgment in the Alipore bomb appeals.

13. Referring to the judgment in the Alipore bomb appeals the *Daily Hitavadi* [Calcutta] of the 29th November writes as follows:—

We are believers in the doctrine of *karma* and have not been either bewildered or surprised at the punishment awarded to the bomb conspirators of Muraripukur. Barin and the other young men are, like other people, subject to the law of *karma*, and must, therefore, undergo the consequences of their actions. Such being the case, we are not at all sorry for what has happened. What was bound to happen has happened, and nobody has a right to speak a word one way or the other.

We have said, times without number, that the English have not come to this country either on a pilgrimage or to perform a *dansagar sradh**. The English are the masters of the country, its rulers and its chief merchants. Hence they are entitled to take the requisite steps to make their rule permanent in this country. It must, therefore, be conceded that whatever arrangements they may make to administer the country are final, specially as we were never given the right to express an opinion freely on any administrative measure. It is simply a favour shown to us that we are permitted to say many things. The reason why we say this, is that, being a conquered people, we are absolutely incapable of appreciating the motives and the interest of the foreign conquerors who are our rulers. Whatever we may say, must, therefore, be necessarily one sided. It would, therefore, be well for us not to say anything on any matter connected with the administration of the country.

*In which the main duty consists in giving away large sums as gifts to the Brahmans and the poor. R. Sastri.

There is another consideration. We are accustomed to call our king *Dharmavatar*, *i.e.*, an incarnation of *Dharma*, which means *Yama*, the god of death who either relentlessly purnishes or rewards mankind according to their *karma*. So, in this bomb case, the rulers acted as *Yama*. If, therefore, we say anything, neither will the ruling class in this country, nor the dominant race, pay heed to our words.

But what is the moral of this bomb episode? These young men had lost all regard for British rule, or they would never have prepared bombs and attempted to kill men and women. Yet they were all advocates of European civilisation! They had set at naught the teaching of *Shastras*, and had embraced Western anarchism. It must be said that they were actuated by personal hatred of the English, and have attempted to terrorise them with weapons borrowed from the Europeans themselves. The Hindus, and the Bengalis in particular, have no cause to be ashamed of their conduct. If anybody ought to be ashamed of their conduct, it is the English, and it is their educational system which must be held responsible for it. The bomb case has again demonstrated the well known Bengali saying that ginger and unripe plantain are incompatible to one another, and that when brought together they generate poison. Two such incompatible things as the soft and amiable nature of the Hindu, and the outlandish, dreadful and perverted education and civilisation of the West, coming in contact, have brought about such a

catastrophe. If you plant a poison tree, you cannot expect that it will bear sweet fruits.

The object the Indians had in view in acquiring an English education was not culture; it was to earn a living, to secure high appointments, and to acquire money. It was a godless education which has produced the only effect it could produce. Again many among the ruling class had helped to generate an ardent desire for the 'moon' in their minds; but none among them had even said that if the Indians learned English, they would even rise to a higher position than that of mere subjects. The educated classes, nevertheless, determined to be the equals of the English, when Lord Curzon effectually disabused their minds by partitioning Bengal. Here was a great dis-illusionment, and a class of men like the English educated Indians, devoid of all self-restraint and of a belief in the dispensations of Providence as they are, disappointed in their fond expectations and hurled to the dust as it were from a great height, would most certainly be driven to adopt demoniac methods. What was inevitable, has happened in Bengal. Both the ruling class and the Anglicised Bengali youths are reaping the fruits of their respective *karma*. If the English had been wise in their generation, and had known how to govern the country as the Hindu would have governed, all these mishaps might have been avoided.

The net result of the bomb case has been that the rulers and the ruled have come to know each other thoroughly. It may be hoped that the knowledge, so dearly gained, will enable both to steer clear of all difficulties in future.

NAYAK
Nov. 25th, 1909.

14. The *Nayak* [Calcutta] of the 25th November writes as follows:—

"The men who have been lost."

The judgment in the Alipore Bomb case is published elsewhere. Thirteen of the accused have been convicted. God alone knows what will be the fate of the remaining five. The thought of the thirteen who have been convicted, and those who have comitted suicide or have been put to death, is to-day constantly rising in our mind. Referring to these men, who are now lost, the Hon'ble the Chief Justice, Sir Lawrence Jenkins, has said: "They are for the most part men of education, of strong religious instincts, and in some cases of considerable force of character." There cannot be a better description of those who have been lost. This description is constantly putting the question to our mind, why have they been lost?

We have no sympathy, nor has anybody in this country sympathy, with the work for which they have been lost. But still they are Indians, nay Bengalis, our kith and kin. Whether the deings of the kith and kin are good or bad, it is only natural that we should have affection for them. If my brother goes astray and is punished therefor, I shall no doubt blame him for his evil doings, but his loss will also grieve me sorely. This is the natural instinct of man. It is led by this natural instinct that the Bengalis, nay the Indians, will to-day weep for the loss of those who have been lost, severely blaming them at the same time for their wrong doings. We are sorry for the deplorable fate of our countrymen, who have received the praise of the Chief Justice for education, religious instruction and force of character.

The question naturally arises after all this, "why have all this happened?" Yesterday we gave, to a certain extent, a reply to this question in an article "Fate and Human exertion." We think that as it is out of character for a steel joist to be made of gold, so is it out of character for a Hindu to be un-Hindu, or for an Indian to receive a Western education. The condition we are deploring, is the natural consequence of the endeavour to forget the ancient teachings, religions and habits of the motherland, and imbibe things that are foreign. Our *Shastras* say that dependance of every kind is a source of misery. The ancient sages who wrote these *Shastras* never cared for the trifling things of this earth. Consequently we are unable to say whether by "dependance" they meant, besides other things, "political dependance" also. But we think that what they really meant was the dependance of the mind and spirit. What the *Rishis* have ordained, considering the state of the country, is the people's own; everything else is foreign. Consequently those who forsake the indigenous education and habits of their own country and imbibe a foreign

education and foreign habits, are "dependant." And it is this dependance which is a source of all sorts of misery.

Those who have been lost, neglected the education and habits of Hindus as also of Indians, and could therefore commit un-Hindu acts. Misery was consequently inevitable. They not only made themselves miserable, but also made their relatives, their countrymen and even their judges miserable.

The sort of un-Hindu acts which those who have been lost committed through wilfulness and want of self-control, can never be productive of any good to the country. The blunder was caused by foreign education and habits. The Chief Justice's remark about the convicts indicate that if they had accepted the teachings of ancient *Rishis* and moulded their habits accordingly, if they had acquired self-control and freed their minds of malice and hatred like true Hindus and had left the question of their country's and countrymen's good at the feet of the Almighty, there was nothing that they could not have done.

If the fate of these men can open the eyes of the educated and religiously disposed young men of the country, then the sacrifice of their lives must be considered to have served a good purpose, otherwise it has been useless. If their fate can teach the people that progress is impossible without self-restraint, if it can teach them that a righteous thing cannot be founded on unrighteousness, that foreign education and foreign habits are frightful things, that human exertion based on indiscipline should be abandoned and that there is only one *karta* (doer) in the universe, then their loss has served a good purpose, otherwise not.

15. The *Nayak* [Calcutta] of the 26th November has the following under the heading "Those who are left:—

NAYAK, Nov. 26th, 1909.

Judgment in the bomb case. "Those who are left (behind)."

The case which had been going on for about a year and-a half, came to a close on Thursday last in a manner. The bomb case commenced in May 1908, and has come to an end at the close of November 1909 in a way. There is no telling for how many days yet those about whose innocence the Judges of the Appellate Court have differed will be on the tenter-hooks of suspense. A third Judge will sit to decide whether they are innocent or guilty. It cannot yet be definitely said whether he will hear evidence afresh from prosecution and defence, or whether he will decide on the guilt or innocence of these five accused only on a perusal of the different judgments of the two Judges of the Appellate Bench. There is no certainty as to what the new Judge will do; but considering the gravity of the case and in view of the hint thrown out in this connection by the Chief Justice, it is likely that the new Judge will hear evidence afresh. If the evidence is gone over again, there will be fresh expenditure to be incurred by Government as well as by these five accused. The Government has the money of the people of the country in its keeping, so it may not at all shrink from laying out funds afresh; but these accused are poor and without resource, and they alone who know the state of the finances of these men can realise how difficult it is for them to defend themselves. To these mad boys God has given no other resource save a love of country. They know no other line of conduct save sacrificing themselves. Barring strength of mind and energy they have nothing else to lean on for support. In view of the lamentable condition of the country, it is folly to look for subscriptions in aid of their defence. The financial condition of the general population of the country is the lowest of the low, and it is no exaggeration to say that those who are favoured by fortune amongst them are men without any heart. We cannot therefore imagine how these five accused may be defended under these circumstances. Those who have been acquitted have escaped the clutches of the law; those who have not been acquitted, will, with their strong minds, look on the law with disdain, so to speak, and go to their appointed destinations, or will prepare themselves for putting up with the consequences of their deeds. But what help is there for them, who are still on the tenter-hooks of suspense, is what we should now think about. We request the worthy sons of Bengal to solve this problem. We shall freely and fearlessly assert that we are heartily sorry for them who have gone (to imprisonment), and we express our sorrow for them from the depths of our heart. Though they may be mistaken, their reverence for their country and their patriotic spirit are exemplary;

though they have strayed about in mistaken paths, their spirit of self-devotion is worthy of imitation. These five boys are the more deserving of our sympathy in that they have fallen into mistaken ways. They loved their country,—they blindly and senselessly loved their country—without discriminating between the good and the bad, overcome by a foreign spirit, they loved their country.

On the other hand, we cannot find much to blame in the conduct of those who wish to keep their own rule unimpaired, who are determined to strengthen the surging tide of revolution in the land, in connection with the conduct of this bomb case. The mixing up of the innocent with the guilty, if intentional, is certainly reprehensible; but if unintentional, must be said to be natural. We will not say that this mixing up is in the present case unintentional. Although the innocent and the guilty have been jumbled up, the way in which the Judges have conducted this trial is not blameworthy. Leaving Mr. Birley's court out of the question, the court which next took up the case was rather deserving of praise. Judge impartially, and say whether or not Mr. Beachcroft did or did not try to do real justice. What Englishman wishes India to pass out of his countrymen's hands? How many good Judges are there on earth who can ignore pressure from their superiors? The *sid* which Government showed in the matter was well displayed in Mr. Birley's court. But a perusal of Mr. Beachcroft's judgment shows that he succeeded to a large extent in getting rid of his old notions, and in ignoring the pressure of his superiors. It is true that he made many mistakes in his judgment, and in certain places his arrogance as an Englishman stood in the way of his arriving at the truth. But in spite of all these defects, his judgment deserves praise, and his shortcomings ought to be forgiven, in view of the imperfections of humanity.

DARAS-SULTANAT, Nov. 26th, 1909.

The judgment in the Alipore Bomb appeal case.

16. In giving a substance of the judgment of the High Court in the Alipore Bomb appeal case, the *Darus Sultanat* [Calcutta] of the 26th November says that it was by chance that the Judges disagreed in their opinion as regards the guilt of the five accused, and thus necessitated a reference to a third Judge. This would involve an additional expense to Government, which has already spent lakhs of rupees. It is painful to find that the unlawful agitation of some wrong-headed and crooked politicians has resulted in the loss of some lives and waste of enormous public money. Will the short-sighted mischief-makers even now come to their senses and get rid of their wicked conduct?

HITVARTA, Nov. 25th, 1909.

Loss of freedom of speech and writing.

17. Referring to the orders of Mr. Swinhoe, Chief Presidency Magistrate of Calcutta, rejecting the application of Pundit Rambhaj Dutt for permission to deliver a lecture in Calcutta on behalf of the *Arya Samaj*, the *Hitvarta* [Calcutta] of the 25th November writes :—

It is to be regretted that the freedom of speech and writing is being gradually taken away. The liberal Hindu sages of yore exhibited an appreciation of merit by honouring even the atheist sage Kapil as an incarnation of the deity. The same may be said about Buddha. Things have altogether changed now. We see that in the rule of the British, so boastful of their love for liberty, axe is being laid at the root of individual freedom. In fact, India is being converted into a prison-house for slaves.

Government interference in political questions may be justified on the ground that it is necessary for the preservation of the State, but it is highly unjust to interfere in questions relating to religion. Rambhaj Dutt was forbidden to deliver his lecture on the bare testimony of Mr. Ellis, the Police Superintendent, to the effect that it was to be against the Muhammadans. This testimony was believed as gospel truth by Mr. Swinhoe, who said in his judgment that if Rambhaj had given his lecture, there would have been a breach of the peace, etc.

Strange! Is peace such a flimsy thing that there would be breach of it and anarchy by a mere religious discourse. God knows what the idea of the rulers about peace is. A peace which is broken by religious discussion only is no peace at all in the eyes of really thoughtful men. It may be compared to the heart-rending stillness of a cremation ground. Is

Mr. Swinhoe dreaming of this sort of peace which he is so anxious to preserve by resolving to stop discussion about truths?

We hope the attention of the Government will be soon drawn to the necessity of stopping such absurd proceedings. Wounding religious feelings is a very serious thing.

Pandit Rambhaj is an *Arya Samajist*, and a bigoted *Arya Samajist* too. The religious tenets held by him are directly opposed to ours; but this is our reason why we want to give our opponents an opportunity to say what they think proper to refute us, for this is the way to find the truth. We hope that our orthodox Hindu brethren will by their protest show to misguided judges like Mr. Swinhoe that the Hindus have not yet been deprived of their wonted liberality of mind. The paper in conclusion draws the attention of the orth dox Hindus of Calcutta to the above.

The withdrawal of prosecution by order of the District Magistrate of Comilla.

18. Referring to the withdrawal of prosecutions against Babu Hardayal Nag, pleader, Babu Prafulla Chundra Gupta and some other respectable men of Chandpur, who were arrested on the 16th October last on the strength of a warrant issued by the District Magistrate of Comilla the *Howrah Hitaishi* [Howrah] of the 27th November writes:— HOWRAH HITAISHI, Nov. 27th, 1909.

The police having reported that there was no proof against Babu Prafulla Chandra Gupta, the Magistrate withdrew the prosecution against him. But Babu Hardayal and the other gentlemen were made to file an undertaking that they will not act against the provisions of sections 124A and 153A before the prosecutions against them were withdrawn. We must protest, and protest strongly, against this unwarrantable conduct of the Magistrate of Comilla. It is clear that when the prosecution against one of the accused had to be withdrawn for want of evidence, the other accused must also have been arrested without any cause or any evidence against them. Babu Hardayal and the other accused no doubt filed an undertaking, but who can say that this device was not adopted to save the police? The police ought to have been taken to task for their illegal conduct in arresting innocent men. But instead of that, the accused gentlemen were unjustly and illegally compelled to give an undertaking. The higher authorities of the Government of Eastern Bengal and Assam should enquire into the matter.

Assault by Europeans.

19. Referring to the case in which Mr. Bhupendra Nath Basu of Calcutta has filed a complaint in the court of the Magistrate of Barrackpore against Messrs. F. Lord and A. Lord for having assaulted him without any provocation, the *Tirhut Samachar* of the 25th says that if the case be proved, haughty Europeans as these are should be taught a good lesson by the court. TIRHUT SAMACHAR, Nov. 25th, 1909.

The case of Gulab Bano.

20. The *Nayak* [Calcutta] of the 25th November writes that the difference of opinion which arose between the Chief Court of the Punjab and the Local Government over the case of Gulab Bano, has in a manner been compromised. In effect, though the Government exonerated the police whom the Judges denounced, the Judges have now said: "We were in the right, and so is the Government." It is a curious sort of compromise any way. NAYAK, Nov. 26th, 1909.

(c)—*Jails.*

Harsh treatment of under-trial prisoners.

21. The *Daily Hitavadi* [Calcutta] of 30th November writes:— DAILY HITAVADI, Nov. 30th, 1909.

Under-trial prisoners are given the same diet, the same bedding, etc., as convicted prisoners. Is this treatment fair? So long as under-trial prisoners are not held to be guilty by the Judge, they should be taken as innocent and treated as such.

As an instance in point the case of Bal Krishna Hari Kane in the Alipore Bomb case may be cited. He has been found innocent by the High Court. Why then was he subjected to various sorts of privations and sufferings for such a long time? The case of the prisoners in the Midnapore Bomb case is another instance. They were mostly educated men and men of position, and were at last acquitted. But just think of the ignominies and sufferings heaped upon them.

Why should accused persons be treated as criminals, merely because they were sent up by the police? Why should they not be treated better? The Secretary of State for India said that political prisoners should not be handcuffed. But this principle is not observed in all cases. The under-trial prisoners in the Patiala Sedition case were also at first handcuffed.

Another point should be considered: A prisoner convicted by a court is immediately set to hard labour, notwithstanding that he may have appealed against his conviction. Thus, when such a prisoner is acquitted by an appellate court, his penal labour for so many days is undergone for nothing. Is no reform possible? Why should not the decision of the appellate court be awaited before the man is punished? You might as well hang a prisoner sentenced to be hanged by a Sessions Judge, and tell his relatives to file an appeal afterwards.

SHIKSHA, Nov. 18th, 1909.

Murder of a Jailor.

22. Referring to the murder of the Jailor of Buxar by a prisoner, the *Shiksha* [Arrah] of the 18th November thinks that confinement of the prisoners in the jail still further develops their evil propensities. As a method of preventing the convicts from reverting to their evil practice, the paper suggests that arrangements should be made to instil into their minds the heinousness of the offence for which they are undergoing sentence. Imparting vernacular education to the prisoners as well as delivering sermons to them twice a week would considerably lower down the number of criminals.

(d)—*Education.*

SANJIVANI, Nov. 25th, 1909.

The removal of Babu Lalit Mohan Das from the City College.

23. The *Sanjivani* [Calcutta] of the 25th November takes exception to the removal of Babu Lalit Mohan Das from the professorial staff of the City College, on the ground of his having taken part in political agitation. Lalit Babu, says the paper, is well known for his extremely moderate views, and has never incited anybody to commit acts of violence. Even if he has done so, the Government might have him tried and punished in a court of law. Lalit Babu has done nothing wrong, except advocating the *swadeshi* and the boycott, and it is perhaps for that reason that he has been persecuted. His persecution, however, will only strengthen the *swadeshi* cause.

KALYANI, Nov. 24th, 1909.

Jessore as an examination centre.

24. The *Kalyani* [Magura] of the 24th November suggests that Jessore should be fixed as one of the centres for the Matriculation Examination since the examination is held in Calcutta at a time when the city becomes a hot-bed of plague, cholera, small-pox, etc., and mufassal examinees are thus exposed to great risk in having to come and stay there at that time.

(e)—*Local Self-Government and Municipal Administration.*

HINDI BANGAVASI, Nov. 22nd, 1909.

Taxi-cab service.

25. Noticing the proposal of a taxi-cab service in Calcutta, the *Hindi Bangavasi* [Calcutta] of the 22nd November asks if Government ever thinks of the fate of the hackney carriage owners.

(f)—*Questions affecting the land.*

NIHAR, Nov. 30th, 1909.

The Midnapore settlement.

26. As instances of strange decisions of settlement officers in suits in which landlords and *bhagchasis* are the parties, the *Nihar* [Contai] of the 30th November cites cases showing how the latter have invariably won, and how the settlement officers are actuated by *sid*. These officers do not consider themselves bound by the decisions.

After the close of the settlement operations, innumerable civil suits are certain to be instituted, in each of which the Government must be a party. That the landholders will win in every such case and that Government will

have to pay cost at the rate of at least Rs. 10 per bigha, can be confidently predicted.

(g)—*Railways and Communications, including Canals and Irrigation.*

27. The *Nihar* [Contai] of the 13th November writes that steps should be taken without delay to drain the paddy fields by means of the Orissa cost canal, as much damage to the standing paddy crop is being done by the water standing in the fields. The attention of the authorities is drawn to the matter.

NIHAR, Nov. 13th, 1909.

The importance of draining the paddy fields in the Contai Sub-division.

(h)—*General.*

28. Under the heading "Administrative Reform, or political "*Delhi-ka-laddoo*," the *Howrah Hitaishi* [Howrah] of the 27th November has the following :—

HOWRAH HITAISHI, Nov. 27th, 1909.

The Reform Scheme.

We find no reason to modify the conclusion at which we arrived as to the ultimate result of the Reform proposals when our attention was first called to the attitude of the Government of India, of the Secretary of State for India, and of some imperialistic Members of Parliament towards them. We will here recapitulate what we said nearly six months ago :—

"With one hand Lord Morley is chastising us, and with the other he offers us this *Delhi-ka-laddoo*, which will do us more harm than good. We are afraid these "Reforms" will prove even more disastrous in its effect than the partition of Bengal. It is going to perpetuate the differences between the Hindus and Musalmans. What can be more dreadful than that? We are of opinion that neither the *lathi* rule of Sir B. Fuller nor the excessive partiality of Sir A. Fraser for the police could do us so much harm as this Reform Scheme will do. We should therefore be on our guard not to allow this bait to slacken our agitation against the partition, or to induce us to give up boycott of foreign goods."

Our predictions have now been verified to the letter. Even Lord Morley's pledges have been directly violated. Independent and educated men have been discarded, while illiterate or half-educated men, who are mostly sycophants, titled men and zamindars, have been shown undue preference. Not only in Eastern Bengal and Bengal, but in every province, strange inequatilies have been created between races and communities. On the other hand these Reforms have raised new issues which are by the means less serious than the partition of Bengal. For while the partition divided Bengal and the Bengalis, the new Reforms have laid the foundation of quarrels and jealousies between Hindus and Hindus, Musalmans and Musalmans, the educated and uneducated, the rich and the middle classes, and the towns-people and the mufassalites. Racial and religious animosities and misunderstandings are going to be awakened. The situation is such that official assurances of good intentions can no longer afford any comfort to the hearts of the people. Nevertheless considering the manner in which the Reforms have been presented to the counrty, it is almost certain that a certain class of persons, eager for official favours, will find it impossible to withstand the temptation. On the other hand, there are many who, apprehensive of various sorts of persecutions and troubles, are obliged, though unwillingly, to act outwardly in a manner which is really repugnant to them. What the apprehensions are, may be gathered from the fact that there are men who are afraid lest any disregard for the Reforms should be constructed into an act of sedition, lest they should be characterised as discontented and impatient idealists, and be debarred from official favour, and lose what little they possess in their attempt to gain what is uncertain.

The writer then briefly enumerates the points which may be urged in favour of the Reform Scheme, and then observes:—

We fully appreciate the gravity and the value of the official view, but there are other considerations which neutralise the good that might be expected.

[illegible] these [illegible]

[illegible]

[illegible] administration of India, is objected [illegible] of all the circumstances, [illegible] led to the conclusion that Lord [illegible] has not only proved a failure, but has moreover created [illegible] and grievances.

[illegible] Nov. 22nd, 1908.

The Reforms.

20. The *Dharma* [Calcutta] of the 22nd November has the following:—

THE ILLUSIONS PRODUCED BY THE ENCHANTER.

In the midst of a great illusion there are many [illegible]. There are also two forms of illusion—fearful and gentle. [illegible] can win the hearts of the people both by frightening and by [illegible]. But it is the nature of the all-pervading illusion that [illegible] over fear, the cause of fear at once disappears; if [illegible] one, it loses its power, and [illegible] reasoning that fear as well as temptation is an illusion—such is the [illegible] illusion. If we call Lord Morley an enchanter and his statecraft an illusion, we hope the Commissioner of Police will neither require military force to search our houses nor arrest us for sedition. We are in the habit of calling God an enchanter and his [illegible] illusions, but we have never been, on that account, accused of an attempt to create hatred and disaffection against God, nor taken to [illegible] Court by his [illegible]. This comparison of Lord Morley with God will add to the glory of His Lordship [illegible] quently, it is hoped that though [illegible], the Secretary of State will not consider himself insulted at this. Neither is the comparison out of place, for there is a common saying that the Lord of Delhi is [illegible] the Lord of the Universe, and there are many points of similarity between Akbar and Morley. Akbar was a [illegible], so is Lord Morley; Akbar [illegible] Hindus, and Lord Morley has [illegible] the Musalmans; Akbar [illegible] administration, so has Lord Morley done too. But there is [illegible] similarity between God and Morley, that as the former [illegible] rules the world with His [illegible] of illusions, both fearful and [illegible] Morley too is an illusion [illegible] the British [illegible] illusions divided into two [illegible], fearful and repressive, and [illegible] reform. That illusion [illegible] is [illegible] by [illegible] Morley, [illegible] has assumed form, [illegible]

As in God's illusion, [illegible] Lord Morley's illusion too, [illegible] devices. This illusion [illegible] body of the [illegible] sion for the Indians [illegible] Morley [illegible] system for them. [illegible] can stop the cry of the [illegible] their importunities for [illegible] of their motherland [illegible] self-government has been granted [illegible] be to avert the [illegible] self-government. [illegible] Natives of Canada, [illegible] the Indians. [illegible] that British officials have [illegible] system of administration [illegible] future. For the [illegible] begun; a free [illegible] the [illegible] slowly [illegible] quietly sitting [illegible] the [illegible] days [illegible]

[illegible]

Councils are intended to consider questions affecting the weal or woe of the people, but here we see that it has been done out of it by a mere stroke of the official pen. If those who do not agree with the official view are not allowed to enter, what is there left for the consideration of the Council.

BIR BHARAT, Nov. 28th, 1909.

Reform Scheme.

35. In commenting on the Reform Scheme, the *Bir Bharat* [Calcutta] of the 28th November echoes for the greater part the sentiments of the *Hitvarta* [Calcutta] of the 25th November. The additional points may be noted here.

We do not understand wherein lies the Reform. Has it been in the high-handedness of the police or the distinction between the white and the black? Can the increased representation in the Councils diminish the high-handness of the police? Will the wicked Europeans be checked from kicking the natives in the 1st and 2nd class railway compartments? Will the Reform help the liberation of the deportees? Will the number of cases in courts decrease? Will the people have any control over the finance of India? When the answer is in the negative, how can we call the new Regulation Reforms. What good can we expect from the doll. When there is no hope of beating out the monster of famine, plague, malaria and beri-beri from the country and when the people find it difficult to earn even Rs. 30 per month after completing their University career at an enormous expense, how can we say that we have got the Reforms?

Under the new rules of election the flatterers will get their seat in the Councils, while able statesmen will be pushed away. Really speaking, what little powers were conferred on the Indians have now been snatched off. Even the far-sighted English statesman are of opinion that India can expect no good from the Reforms. Mr. Macdonolad, M.P., has expressed that the election rules have been so framed as to keep out the educated Indians from sharing the benefits of the Reforms.

We cannot therefore help saying that so long as we shall not stand on our legs we shall not be able to gain the real powers. We have started the *swadeshi* agitation, and this is our prop. If we stick to it with firmness, we shall get the powers we want. What little powers we have got from begging is very much for us.

BASUMATI, Nov. 27th, 1909.

The Council Regulations.

36. The *Basumati* [Calcutta] of the 27th November writes that the Reforms are based on the principle that the administration should be condcted in accordance with public opinion. It is a principle accepted in all civilised countries, including England. That public opinion in India has a value, is now admitted formally by the Government here—else why should the Councils be expanded to admit more representatives of the people into them—and it is also admitted by implication now by the Government that the officials fail to understand the interests and the welfare of the people, and further that the interests of the rulers and the ruled are often divergent. It is undeniable that the recognition of these truths in the administration of India constitutes again of the utmost importance. The new era which the King in his Message last year foreshadowed may be said to have commenced with this admission by the Government of India of the necessity of consulting public opinion in matters of administration. The people of India are on this account bound to express their gratitude to His Majesty.

But while we say this, we are bound also to declare that the right of election, as it has been granted, has been hedged round with so many restrictions that the people cannot be said to have been gainers immediately in any way. In fact the election may be held to be a form of nomination. No special provision has been made in the Regulations for the election of the honoured leaders of the country and spokesmen of the public. It is a matter of doubt how far members of District Boards and Municipalities in the mufasal are fit to be Legislative Councillers. A membership of these former bodies is accepted, because it does not entail interference with the practice of one's daily avocation. Imagine how few of these will care to spend the winter in Calcutta to the prejudice of their ordinary means of livelihood. Many competent men are therefore likely to stand aloof from candidature. Then again efficiency as a member of these local bodies does not by any manner of means argue efficiency as a legislator. The wisdom and training required in the latter are quite distinct from the qualifications required in the former, qualifications

which to a large extent are limited only to a knowledge of local conditions. The expediency of restricting memberships of the Legislature to members of these local bodies is therefore questionable—the more so as it has imposed a new disability in Bengal which has not been imposed in the other Provinces. No explanation has been offered as to why this unjustifiably stringent policy has been chosen for Bengal, where it will indubitably put serious obstacles in the way of the election of worthy men to the Council. Instead of intelligent, independent and educated men, short-sighted, half-educated *ap ks-waste* zamindars or mahajans are the kind of men likely to be returned by the District Boards and Municipalities under the new Regulations. Lawyers and medical men constitute the independent section of the members of these bodies, and they are not likely to sacrifice the practice of their professions in order to give undivided attention to legislation work at Calcutta.

As we have said, small land-holders are the persons most likely to be returned by these local bodies. In addition, special representation has been granted to the zamindars. The Calcutta Corporation and the University are now almost departments of the State, and among the zamindars there are few independent men. So one can imagine what things are coming to. There will be very little room for leaders of public opinion in these new Councils.

There are yet other aspects of the question. District Boards and Municipalities are now often boycotted by independent men; because if work has to be done on these bodies, it has to be done by flattery. And yet it is independence which is most wanted of members of the Legislature. Then again it has been admitted officially (as during the debate on the Bengal Tenancy Bill in 1885, for example) that there is a conflict of interests between land-holders and raiyats. If land-holders are now granted representation on the Councils, why are raiyats refused a similar favour? If the raiyats are illiterate, they could at least elect a literate man in touch with them to be their representative. Further, how many zamindars are there who have backbone and education enough to be good councillors?

The Council Regulations.

37. The *Basumati* [Calcutta] of the 27th November, in referring to the recent relaxation of the restriction imposed on the choice of members for the Legislative Council of Bengal by the District Boards and Municipalities, writes that it is a thing to rejoice at and to be thankful for. If other defects in the scheme are remedied in this way, the Reforms may succeed in their purpose. Let it be hoped that this small change foreshadows future greater ones.

BASUMATI, Nov. 27th, 1909.

The Reforms and the Hindus.

38. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th November says that every Hindu should have sympathy with the Reforms, and co-operate with Government in working them out so that the scheme may prove a success. It is evident from the Reforms Regulations that Government desires this country to be under the sway of Musalmans. What will the Hindus gain by opposing the Government in this matter? Nothing. The Muhammadans were the last rulers of India before the English, and Hindus ought now to make a willing self-sacrifice in their favour. Let Musalmans only be elected in every Province. But they are earnestly requested not to keep their ambition confined to Sub-Inspectorships of Police and Sub-Registrarships.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Nov. 25th, 1909.

Indian Christians' grievance.

39. Referring to an article contributed to the *Madras Mail* by a "Non-Christian," in which he complains of injustice done to the Indian Christians by not allowing them a special seat in the Council when all the other communities have been given the concession of special representation, the *Bir Bharat* [Calcutta] on the 28th November observes:—

BIR BHARAT, Nov. 28th, 1909.

None except the Musalmans have been conceded the right of special representations; there does not therefore appear any reason why the Indian Christians should be allotted a special seat in the Council. The Indian Christians are not superior in number to any of the minor communities in the country.

Moslem in the United Provinces.

40. The *Basumati* [Calcutta] of the 27th November ridicules the Provincial Moslem League of Lucknow for resolving to contest some of the seats open to general election.

BASUMATI, Nov. 27th, 1909.

Evidently they are not content with their special electorates, though Government has made the most favourable concessions to them. The more one has, the more one desires to have.

HINDI BANGAVASI, Nov. 29th, 1909.

The new Council at Belvedere.

41. Noticing that Lazarus and Company has been given the contract for furnishing the Darbar Chamber at Belvedere for holding the new Legislative Council there, the *Hindi Bangavasi* [Calcutta] of the 29th November remarks:—

Let us see how much money is further wasted in this way.

NAYAK, Nov. 27th, 1909.

An Executive Council for Bengal.

42. The *Nayak* [Calcutta] of the 27th November writes:—

Mr. R. W. Carlyle, C.I.E., and Mr. F. A. Slacke, C.S.I., are to be two of the Members of the Executive Council about to be created for Bengal, Mr. Justice Mukerjee, C.S.I., being the third. We have not anything in particular to say about the two former. It will be enough if only we say that they are *Sahebs* and Civilians. Mr. Carlyle has made his name famous by his wellknown circular. And Mr. Slacke is one of the members of the Board of Revenue, a man who is a mixture of good and evil like all other men. A good many *kala admis* (black folk) will find admission in the Bengal Legislative Council. In order to keep these *kala admis* in hand and to return evasive replies to the plenty of questions which they will put, two very able officials are required, hence the selection of these two gentlemen.

DARUS SULTANAT, Nov. 26th, 1909.

The Right Hon'ble Syed Amir Ali.

43. The *Durus Sultanat* [Calcutta] of the 26th November expresses its profound gratitude to Government, especially Lord Morley, at the appointment of Mr. Syed Amir Ali as a member of the Privy Council, and says that the appointment has convinced the Musalmans that talented persons can find favour with Government, even if they keep aloof from the Congress. The paper asks the Hindus to join with the Muhammadans in offering thanks to Government, for it is for the first time that an Indian has the honour to obtain a seat in the Privy Council.

NAYAK, Nov. 25th, 1909.

Mr. Amir Ali's Privy Councillorship.

44. The *Nayak* [Calcutta] of the 25th November expresses great satisfaction at the appointment of Mr. Amir Ali as a Privy Councillor, and says that there ought to be another Indian Privy Councillor, well versed in Hindu law as Mr. Amir Ali is in Muhammedan law. The writer, moreover, suggests that in the absence of Mr. Amir Ali, Mr. Rasul should be appointed a member of the India Council in Mr. Bilgrami's place, and pays a high tribute to Mr. Rasul's learning and popularity.

DAINIK CHANDRIKA, Nov. 29th, 1909.

The appointment of Mr. Amir Ali as a Privy Councillor.

45. The *Dainik Chandrika* [Calcutta] of the 29th November writes:—

Having married an English wife and made England his home, Mr. Amir Ali has severed his connection with his mother-country and the Musalman community. But as Lord Morley has honoured him by appointing him as a Privy Councillor, and as Mr. Amir Ali is the first Indian who has received the honour, India is proud of him. We scarcely find words to express our gratitude.

NAYAK, Novt. 27th, 1909.

Right Hon'ble Mr. Amir Ali.

46. The *Nayak* [Calcutta] of the 27th November thanks Lord Morley for appointing Mr. Amir Ali to the Privy Council, and hopes that with his learning and legal abilities the new member of the Judicial Committee will be able to Indianise, so to speak, the Hindu Debottar Law and the Musalman Wakf which were being anglicised as the result of being interpreted by English Judges.

BASUMATI, Nov. 13th, 1909.

Ibid.

47. The *Basumati* [Calcutta] of the 27th November thanks Lord Morley for appointing Mr. Amir Ali to the Privy Council.

HITAVADI, Nov. 27th, 1909.

The question of Government interference with judicial work.

48. Referring to the Master of Elibank's reply to Dr. Rutherford's interpellation as regards the Government of India's interference with the judicial work of the Punjab Chief Court and the Calcutta High Court on the pretext of making enquiries, the *Hitavadi* [Calcutta] of the 26th November says that in

discussions concerning the administration of India, the Secretary of State for India has always followed the policy indicated in the well-known lines:—

"Every dark passage they shun,
And hold candles to the sun."

Consequently, an improper interference with judicial work is, to his mind, nothing worse than an enquiry or a supplement to such judicial work. If any one could ably manipulate this supplementary tail in the House of Commons, many revelations would have been made. The Secretary of State ought to have known that his reply, however convincing it might be to men in England who have very little knowledge as to how things actually go on in India, would be altogether unable to convince the Indians. He might easily have refused to give any reply to Dr. Rutherford's question on political grounds.

India Government and High Courts.

49. Referring to the reply given by the Under-Secretary of State to an interpellation in the Commons regarding the interference of the Government of India with the judgments of the High Court of Bengal and the Chief Court of the Punjab, the *Bir Bharat* [Calcutta] of the 28th November exclaims:— Bir Bharat, Nov. 28th, 1909.

What a nice and true reply! Better, if Lord Morley had advised his Under-Secretary to show his reticence on this point as is done in the case of other questions.

A suggestion.

50. The *Basumati* [Calcutta] of the 27th November appeals to Sir Edward Baker to take a leaf out of the book of the Government of Eastern Bengal and Assam, which has lately brought out a Bengali edition of the Annual Report of the Agricultural Department of that Province and is selling it at two annas. Basumati, Nov. 27th, 1909.

A petition to the Madras Government.

51. The *Basumati* [Calcutta] of the 27th November commends to the favourable notice of the Governor of Madras the petition lately presented by the President of the Arya Sangha of certain Hindu sailors and fishermen of Rayapuram, praying for certain special educational facilities on the strength of services which their forefathers rendered to the British on the occasion of the siege of Madras by the French in 1746—50. Basumat, Nov. 30th, 1909.

Madras Government memorialised by the Mallahs.

52. Referring to the memorial of the Mallahs of Madras, submitted through the Arya Samaj, to the Governor of Madras, praying for the opening of schools for their children, and for imparting such training to them as would befit them for employment in the Fisheries Department of the Government, the *Bharat Mitra* [Calcutta] of the 27th November remarks that Government will be applanded if the prayer of the Mallahs is granted. Bharat Mitra, Nov. 2 th, 1909.

United Provinces Government memorialised.

53. Referring to the memoral of the Hindus of Cawnpore submitted to the Lieutenant-Governor of the United Provinces praying him to protect from destruction the temples that have fallen on the strip of land purchased for the extension of the road from Cawnpore, the *Hindi Bangavasi* [Calcutta] of the 29th November remarks:— Hindi Bangavasi, Nov. 29th, 1909.

His Honour will undoubtedly grant the prayer. Can the learned and sympathetic Lieutenant-Governor allow the destruction of the temples?

A nice idea.

54. In quoting from the *Paisa Akhbar* that the Lieutenant-Governor of the Punjab has appointed a commission of three men for bringing matters connected with the weal or woe of the public to the notice of the officials, the *Hindi Bangavasi* [Calcutta] of the 29th November remarks:— Hindi Bangavasi, Nov. 29th, 1909.

The idea is very nice; but work also ought to be done in accordance with it.

An encouragement to people.

55. The grant of a pension by Government to the widow of Melaram who was killed by a Kabuli in going to assist the police, is considered by the *Hindi Bangavasi* [Calcutta] of the 22nd November as adding to the credit of the Government. Hindi Bangavasi, Nov. 22nd, 1909.

HINDI BANGAVASI Nov. 22nd, 1909.

Emperor's birthday.

56. The *Hindi Bangavasi* [Calcutta] of the 22nd November asks why Lady Minto and Police officers alone were marked out for being honoured on the occasion of the Emperor's last birthday.

HINDI BANGAVASI, Nov. 22nd, 1909

Native sailors' suicide.

57. Will the Government, asks the *Hindi Bangavasi* [Calcutta] of the 22nd November, enquire into the causes of so many suicides now-a-days among the native sailors employed in British ships.

IV.—NATIVE STATES.

DHARMA, Nov. 29th, 1909.

Mr. Sethur as a Judge of the Mysore Chief Court.

58. The *Dharma* [Calcutta] of the 15th November writes :—

The Viceroy lately said that the Government never interferes with the affairs of the Native States. But following close upon the declaration of this policy by His Excellency, has come the news that the Government has disapproved of the appointment of Mr. Sethur as a Judge of the Mysore Chief Court. Mr. Sethur is an intimate friend of Tilak, and we hear that the police have got hold of a letter in which Mr. Sethur expresses sympathy with Tilak's political views. We do not think that it is necessary to remind any of our readers that Native States are not really what their name signifies, for the whole of India now belongs to the English.

VI.—MISCELLANEOUS.

HINDI BANGAVASI, Nov. 29th, 1909.

Ahmedabad outrage.

59. Referring to the Ahmedabad incidents, the *Hindi Bangavasi* [Calcutta] of the 29th Novemher denounces the perpitrators of the bomb outrage as cowards, and says :—

Our rulers have invariably given evidence of their firmness of mind. The people of Bengal were not pleased with the administration of Sir Andrew Fraser, nevertheless they did not fall behind in appreciating his capabilities. His equilibrium of mind was not in the least disturbed at witnessing the attempt at his life in the Overtoun Hall, and he attended the meeting with usual calmness of mind. He subsequently expressed himself that he was not of opinion that the mass of the people had any share in the bomb conspiracies. Lord Minto also has displayed a similar strength of mind. His Excellency too was not in the least agitated at the bomb outrage, neither did he abandon the idea of visiting the important places in Ahmedabad. His subsequent reference to the outrage in his speeches amply reveals his loftiness of character.

But what is the remedy against this evil now? The only remedy is that religious education should be widely diffused among the people. O Lord Minto! We ask if you can devise any means for doing so. There is no arrangement for imparting religious instruction to the students in schools and colleges. Instruction of this sort only can improve the character of those disposed to evil. O, Lord, can you not make arrangements for it? Those who will receive this religious education, will be able to ring good counsel into the ears of those who are men of evil character. But where is the opportunity for it? Although no restriction has been laid to the inculcation of religious doctrines, but every one fears the grip of the police and the law. Every one fears lest any of his uttrances should offend the police.

We reiterate that religious instruction is indispensable for improving the character of the misguided. If your Excellency will be able to make arrngements for it, your wish for the welfare of India will be fulfilled, and the fame of your virtue will spread far and wide. If you seek the co-operation of the people in suppressing the evilly disposed, you should open the wide door of religious education.

24-PARGANAS VARTAVAHA, Nov. 23rd, 1909.

Ibid.

60. The *24-Parganas Vartavaha* [Calcutta] of the 23rd November strogly condemns the recent attempt on the Viceroy's life, and says that the scoundrel who committed the dastardly act ought to be properly punished, and that the public ought to help the Government in detecting the culprit.

61. The *Nayak* [Calcutta] of the 24th November writes:— NAYAK, Nov. 24th, 1909.

The futility of violent political methods in India.

The Hindus are scorned as fatalists without any ardent desire to rise as a nation. But the Hindu possesses an essentially religious temperment and self-restraint is their chief characteristic. Those who forget that India, under foreign yoke though it is, will of itself rise again, who cannot await the advent of the auspicious moment with patience, are sure to come to grief. He is not a Hindu who does not believe that the Almighty will surely devise some means which will rid the country of its sufferings.

How it is that after ages of torpor, a new life has been infused into the country? Has any human agency brought it about? Many are the scourges that, like the partition of Bengal, have passed over the country. But never did the country awake as at present. Is this favourable breeze not due to divine grace? You were a fool not to hoist full sail at a time like the present. You should have stuck to *swadeshi* alone and tried hard to spread it. But you tried to serve the country by adopting the satanic methods of the West. Your object has been foiled, as it was bound to be foiled, and *swadeshi* is almost ruined. Alas, alas!

62. After praising Sir Andrew Fraser and Lord Minto for refusing to blame the people of India as a whole for the anarchist outrages though they have themselves been personally victims of those outrages, the *Bangavasi* [Calcutta] of the 27th November appeals to the Viceroy to introduce an element of religious training into the education imparted in the schools, and thereby adopt the only effective means of chasing anarchism out of the land. BANGAVASI, Nov. 27th, 1909.

The cure for anarchist.

63. Noticing the article headed "Freedom of the Press in India" which appeared in a recent issue of the *Review of Reviews*, and the remarks made by Mr. Stead on the conviction of the Bombay agent of Bepin Chandra Pal's newspaper the *Swaraj*, the *Dharma* [Calcutta] of the 15th November says that now Greek has met Greek. DHARMA, Nov. 15th, 1909.

Mr. W. T. Stead and Bepin Pal's *Swaraj*.

64. The *Bangavasi* [Calcutta] of the 27th November appeals to Lord Minto to amend the law of sedition before he lays down office, in the direction of making it more definite and precise. At present trying to subvert the Government and fomenting race-hatred, are not held to be sedition and punished as such in the case of Europeans. Mr. Branson once libelled Hindu females as a class and went scot-free. Sir John Strachey has held up Bengali journalists as a body to obliquy and thereby created animus amongst Englishmen against Bengalis. To mention more flagrant instances, the European indigo planters openly defamed Sir J. P. Grant, the Head of the Bengal Government of the day, with impunity; and Lord Ripon was sought to be deported out of India by some Anglo-Indians for his Ilbert Bill. Looking at the matter in another aspect, a speech is held by a Court to be not seditious, and yet its publication in a paper is held by another Court to be punishable. All these discrepancies and incongruities notwithstanding, the fact remains that as the law is being at present administered, vernacular papers are left little liberty to boast of. The case for an amendment of it is therefore strong. BANGAVASI, Nov. 27th, 1909.

The law of sedition in India.

65. In noticing the gradual decrease in the import of fine yarn in India, the *Bharat Mitra* [Calcutta] of the 27th November prays God to show the day when the people will be successful in their endeavours to stop the import of foreign articles altogether and export country goods in their turn. BHARAT MITRA, Nov. 27th, 1909.

Success of the *swadeshi* wished for.

66. Seeing that the mill-owners of Manchester have decided to run their cloth mills slowly (short time) till February next, the *Marwari* [Calcutta] of the 26th November exclaims:— MARWARI, Nov. 26th, 1909.

The Manchester mills.

What if they were to be closed once for all?

67. In quoting from the *Hindu* the comparative figures for foreign cloth imported into Madras for 1908 and 1909, the *Bharat Mitra* [Calcutta] of the 27th November observes:— BHARAT MITRA, Nov. 27th, 1909.

The *Hindu* on *swadeshi* in Madras.

The account of the gradual decrease in the sale of foreign cloth as contained in the *Hindu* shows that Madras alone is the patron of this country.

The *Hindu* has shown its pride at its province, and why should it not? Any one who knows how to express his pride in trade competition with the foreigners, attracts his brethren to the same. When will our other contemporaries be inspired with zeal to evince the greatness of their respective provinces?

DHARMA, Nov. 15th, 1909.

The cult of *swadeshi* explained.

68. The *Dharma* [Calcutta] of the 15th November writes:—

Europe follows the path of egotism, while India follows the path of renunciation. It is for this reason that the Indian system of education and training is far superior to that of Europe. But the waves of a new excitement which are at present passing over India maddening the entire population lead many to apprehend that India is deviating from her ancient path of austerities, and is giving herself up to unrestrained desires and luxuries. Indeed, it is feared that forsaking her own character and nature, India is rushing on towards her own destruction. But those who cherish such misgivings, have failed to realise the true significance of the new awakening in India, or to ascertain the position that it occupies in India's endeavours. A great truth, a synthesis—which neither the genius of Europe has been able to grasp, nor the ancient, liberal and glorious teaching of India succeeded in fully utilising to its own purpose—is coming into life and manifesting itself through the India of the new era. Europe has known only enjoyment, never learning what is salvation. The India of the middle ages, trained as she was under the teachings of Buddhism and the doctrine of illusion, loved only salvation, shunning enjoyment with fear. But modern India has reconciled within herself both egotism and renunciation, and is attaining to greatness thereby. Amidst the restlessness of egotism, she will feel the sweet calm of renunciation which will impart a grace to egotism. This indeed is what the worker of the new age strives for. It is the person whom neither enjoyment can move, nor salvation attract that can attain to true and complete salvation.

The transitoriness of worldy pleasures, as well as the numerous troubles and woes which one has to suffer in worldy life, sometimes overcome a man and make him leave the world, and seek for rest and contentment in the solitude of forests or mountain-caves far away from the haunts of human beings. It is then that such a man denies, like Sankaracharyya, the existence of the world and calls it an illusion. But Sanyasism is not righteousness as it ought to be, full and perfect. It is that which supports the whole of the universe, and which by guiding man both through the path of knowledge and through the path of activity, makes him as his own, that is, real righteousness. Righteousness fears nothing and denies nothing; it unites the world with the Supreme Being, and Siva with Sakti, and it harmonises salvation with enjoyment. Our present cult of *swadeshi* is capable of doing all this, and that is why it is so great and so noble. It teaches us how to pierce through the veil of illusion and know the Giver of eternal bliss and be thus infused with divine power. It tells us that we are to resign to the Almighty all our weal and all our owes, and to realise the manifestation of His power in everything that we see around us. God has aroused a new power in us, and the *swadeshi* teaches us how to devote ourselves heart and soul to the service of our Mother—the country which gave us birth.

DAILY HITAVADI, Nov. 26th, 1909.

Sir Louis Dane and Indian rock-salt business.

The *Hitavadi* [Calcutta] of the 26th November says that the reduction of the Salt-tax in India and the fall in the price of foreign salt have caused a great depression in the Indian rock-salt business. The rock-salt of Keora has been pronounced by Sir Louis Dane as the best salt in the world, and it is sure to have a good market in Europe which can afford to purchase salt at a high price. The writer thanks Sir Louis Dane for His Honour's scheme to carry a stream of water through the deserts of Bikanir, and thus open out the country for purposes of trade, in which case the Keora salt mines can be easily worked to advantage.

DAILY HITAVADI, Nov. 29th, 1909.

The Co-operative Credit Societies.

The *Daily Hitavadi* [Calcutta] of the 29th November regrets with Mr. Carlyle that the land-holders and other monied people in the country are not coming forward to help the Co-operative Societies. To relieve the indebted cultivating classes is a sacred duty of the Indian land-holding classes,

by shirking which they will lose their hold over their tenants. If Indian monied men withhold pecuniary support from the societies, foreign capital will do the work, and foreigners will come to be the real *ma bap* of the cultivators, and the influence of the zamindars and *mahajans* will depart, never to return.

"A white Australia."

71. The *Basumati* [Calcutta] of the 27th November denounces the selfishness, meanness and narrowness of views of men like Mr. Collins who lately spoke in London of a white Australia. These men could hold the entry of Asiatics into Australian soil contamination, and yet would have a free market for Australian goods and a free field for Australia's sons in India. All the same, however, frankness of this kind, though indicative of shamelessness, is to be preferred to hypocritical imperialistic professions.

BASUMATI, Nov. 27th, 1909.

The need of India.

72. In speaking of the pains that a Russian lady has been taking for the spread of primary education among the females in Russia, the *Bihar Bandhu* [Bankipore] of the 27th November observes that India too requires the help of ladies of the same type. India will not be blessed, so long as women of this type will not take their birth here.

BIHAR BANDHU, Nov. 27th, 1909.

One language and one script for India.

73. Under the marginally-noted heading, the *Bharat Mitra* [Calcutta] of the 27th November quotes the substance of the speech of one Pandit Umapati Dutt Surma, delivered at the Literary Conference held at Baroda, in which he spoke in favour of introducing Hindi language and Deva-Nagri script in the whole of India.

BHARAT MITRA, Nov. 27th, 1909.

Education through mother-tongue.

74. The following extracts are taken from the paper read by Mr. Narsingha Chintaman Kelker before the Mahratta Literary Association lately convened at Baroda, and a Hindi version of which is published in the *Hitvarta* [Calcutta] of the 25th November:—

HITVARTA, Nov. 25th, 1909.

There can be no two opinions as to the desirability of imparting education through the medium of the vernaculars. The question, however, is whether a boy should be taught to express his ideas through the medium of a foreign language or that of his own country. I believe there is no one present here who would not vote for the second. No political question need be brought in in considering a question of this kind. If the present Maharaja Gaekwar had been less educated than he is and his language had been Mahrathi, and if he had ordered the reading of it compulsory on all the Gujrati boys of his schools, the Gujratis would have been as justified in protesting against the Maharaja's order as we are justified in protesting against education of our boys through the medium of English. Of course there is hardly a greater admirer of the English language and literature than myself. We, Indians, shall ever remain indebted to the English language, because it has opened our eyes to Western ideas and a national feeling. But although so great an admirer of the English language I cannot but consider it as my enemy when it tries to suppress my own mother-tongue and compels me to think in English. This is strong language, but not stronger than what the occasion requires. I can worship it from a distance, and even admit it as a companion into our household, and also remain indebted to it, for the sake of new ideas and conceptions; but when not satisfied with so much hospitality, the English language dares take the place of my mother-tongue by pushing the latter aside from the throne which it occupies in my heart, I shall most gladly drive it away and throw it out of my windows into the street. Indeed I would behave otherwise if I had been bent upon wishing for a Christian salvation and denationalisation. So I would not allow the English language to foul the stream of my thought and take possession of my mind. I want the English ideas and expressions, but only so far as I can assimilate them, for assimilation alone can add to my strength, otherwise it would be painful like a prickly thorn.

The annihilation of the conquered race—the truth of this comes home to me when I see the boys of this country yoked to the foreign language in our High schools. For all its merits, whether true or imaginary, English should not be the cause of our boys in the schools and colleges carrying a heavy load

on their bosom. It is not at all necessary that subjects like history, science, and Sanskrit should be taught through the medium of English.

TIRHUT SAMACHAR, Nov. 25th 1909.

Suffragette riots.

75. Referring to the frequent suffragettes riots in England, the *Tirhut Samachar* [Muzaffarpur] of the 25th November remarks:—How bad is the ultimate result of giving freedom to the women! The number of the suffragettes is increasing day by day, and with it their force of violence too. The wise will take a good lesson from this.

TIRHUT SAMACHAR, Nov. 25th 1909.

Conferences disfavoured.

76. Seeing that a number of Conferences are going to be held on the occasion of the Christmas holidays, the *Tirhut Samachar* [Muzaffarpur] of 25th November remarks:—The talkative proceedings are gaining in strength day by day.

URIYA PAPERS.

URIYA AND NAVASAMBAD, Nov. 17th, 1909.

The claims of Raja B. N. Deo Bahadur and Babu Janaki Nath Bose for seats in the Legislative Councils under the new scheme supported.

77. The *Uriya and Navasambad* [Balasore] of the 17th November supports the claims of Babu Janaki Nath Bose, Government Pleader, Cuttack, as a candidate for the Bengal Legislative Council under the new scheme to represent the interests of the District Board in Orissa. It also supports the claims of Raja B. N. De Bahadur, Balasore, as a representative of the Orissa zamindars, either in the Indian or in the Bengal Legislative Council.

UTKALDIPIKA, Nov. 20th 1909.

The claims of Babu Gokulananda Choudhury as a candidate seemingly preferred.

78. The *Utkaldipika* [Cuttack] of the 20th November is of opinion that the candidature of Babu Janaki Nath Bose is open to the objection that he is a Government Pleader, and, therefore, does not belong to the non-official class. The writer would seem to prefer the claims of Babu Gokulananda Choudhury, an Uriya Pleader of good position, who has expressed his willingness to compete.

UTKALDIPIKA, Nov. 20th, 1909.

The linking together of Orissa and Chota Nagpur not a happy arrangement.

79. Referring to the Regulations published under the Reform Scheme, the *Utkaldipika* [Cuttack] of the 20th November observes that the people of Orissa are disappointed to find that no separate seat has been assigned for them in the Bengal Legislative Council. The linking together of Orissa and Chota Nagpur is neither a happy nor an encouraging arrangement, though Orissa may possibly have every year one member in the Council to represent her interests.

UTKALBARTA, Nov. 20th, 1909.

The *Utkalbarta* on the Reform Scheme.

80. The *Utkalbarta* [Calcutta] of the 20th November gives a translation of a portion of the Regulations, and reserves its opinions for a future issue.

UTKALDIPIKA, Nov. 20th, 1909.

Sir Lawrence Jenkins thanked.

81. The *Utkaldipika* [Cuttack] of the 20th November thanks the Chief Justice of the High Court in Calcutta, for ordering that henceforth the appeals submitted to the criminal bench by prisoners in jail should be heard in due form in open court, where steps should be taken to engage lawyers for those of the prisoners who have not the means to do so. The poor prisoners will thus have the satisfaction of being represented in the appellate court according to law.

GARJATBASINI, Nov. 20th, 1909.

The Kapila's road not safe to travel.

82. The *Garjatbasini* [Talcher] of the 20th November regrets to find that the Kapila's road between Kapila's and Kapila's road station is so infested with tigers that passengers or pilgrims find it very difficult to perform their journeys with ease or safety. The jungles on both the sides of the road are in several places so dense and thick, as to give shelter to wild animals, which may prey on humanity with impunity. The writer therefore requests the Raja of Dhenkanal to clear off the jungles at least to the width of 20 yards on each side of the road. The Raja had once cleared his jungles, though fresh jungles have come into existence in their stead.

UTKALDIPIKA, Nov. 20th, 1909.

The Government of Madras thanked.

83. The *Utkaldipika* [Cuttack] of the 20th November thanks the Government of Madras for appointing Mr. K. Vithiling Pillai as a Deputy Postmaster-General, as this appointment will no doubt be very encouraging

to the educated Indians. As regards Mr. Pillai, he no doubt deserves this honour on account of his known probity, unimpeachable character, untiring labour and distinguished ability.

The resignation of Nawab Syed Hossein Bilgrami regretted.

84. The *Utkaldipika* [Cuttack] of the 20th November regrets to learn that Nawab Syed Hossein Bilgrami has resigned his place in the Secretary of State's Council, as the cold weather in England did not agree with his health, and hopes that the vacancy thus created will be filled by the appointment of a competent Indian. UTKALDIPIKA, Nov. 20th, 1909.

Sympathy with Lord and Lady Minto in their providential escape at Ahmedabad.

85. The *Utkaldipika* [Cuttack] of the 20th November is horrified to learn that some unknown person attempted to murder Lord and Lady Minto while their Excellencies were driving through the streets of Ahmedabad by throwing two bombs in the direction of their carriage, which by God's blessing did not injure them in any way, and thanks God for their providential escape. UTKALDIPIKA, Nov. 20th, 1909.

Babu Gokulananda Choudhury, the Vice-Chairman of the Cuttack District Board.

86. The *Utkaldipika* [Cuttack] of the 20th November is glad to learn that Babu Gokulanand Choudhury, the Vice-Chairman of the Cuttack District Board, has taken upon himself the task of inspecting schools, pounds, roads, etc., in the interior of the Cuttack district, with a view to make himself personally acquainted with their condition, and observes that this is a move in the right direction. UTKALDIPIKA, Nov. 20th, 1909.

A fight in Cuttack on the *Kali Puja* night.

87. The *Utkaldipika* [Cuttack] of the 20th November regrets to note that the local police were quite unable to prevent a breach of peace that occurred in that town on the night of *Kali Puja* and that was caused by two opposite parties who were carrying their goddesses to the river. The bearers of some images, when severely assaulted had to throw down the idols with their appurtenances that were broken to pieces. The police was conspicuous by its absence, though a constable arrived at the end of the fight to convey a few ringleaders, who had been already arrested by other persons, to the thana. UTKALDIPIKA, Nov. 20th, 1909.

Refusal to admit Bengalis into Rajputana discussed.

88. The *Utkaldipika* [Cuttack] of the 20th November regrets to note that a few Bengali travellers connected with the *Bangabasi* and *Telegraph* were refused admission into the town of Jaipur, and were insulted in other ways, simply because they belonged to the Bengali race. If such was the intention of the Rajputana authorities, they should have given a public notification to that effect, and thereby saved some gentlemen from maltreatment. UTKALDIPIKA, Nov. 20th, 1909.

A Muhammadan-Hindu dispute at Dhamnagar in Balasore.

89. The *Utkaldipika* [Cuttack] of the 20th November alludes to a petition which some Muhammadans residing in Thana Dhamnagar, Sub-division Bhadrakh, District Balasore, have submitted to the District and Divisional authorities, as also to the Government, praying that Payodhar Mahapatra and others, numbering about 200 Hindus, should be punished severely, as they attempted to commit a breach of the public peace on the morning of the last *Dashara* by carrying goats and buffaloes slain before the altar of their goddess by a road leading to the *musjid* of the petitioners, clearly with the intention of offending and insulting the petitioners, who were engaged there in devotion, and observes that the authorities should take immediate steps to institute a thorough and impartial enquiry into the subject, and punish the offenders whether they be Hindus or Muhammadans. UTKALDIPIKA, Nov. 20th, 1909.

Two important principles in the speeches of the Viceroy enunciated.

90. The *Utkaldipika* [Cuttack] of the 20th November draws the attention of the Chiefs of the Orissa Garjats to the instructions conveyed in the speeches of the Viceroy delivered at Udaypur and Alwar regarding the relations subsisting between the Paramount Power and the Indian Princes and the character of the education to be imparted to boys and girls in the States of the latter. The Indian Princes are free to carry on their respective government without any interference through the agency of the Political Agents, and are competent to teach morality and religion to the children of their subjects in the public schools. UTKALDIPIKA, Nov. 20th, 1909.

GARJATBASINI, Nov. 20th, 1909.

Cattle disease in Puri.

91. The *Garjatbasini* [Talcher] of the 20th November states that foot-and-mouth disease prevails among cattle in villages Darutheng and Jajhgarh in the Puri district.

GARJATBASINI, Nov. 20th, 1909.

The *rabi* crops in Talcher.

92. The *Garjatbasini* [Talcher] of the 20th November states that the prospect of the *rabi* crops in Talcher is good.

GARJATBASINI, Nov. 20th, 1909.

The state of the paddy in Dhenkanal.

93. The *Garjatbasini* [Talcher] of the 20th November states that the paddy crop has suffered from want of rain in some places in Dhenkanal.

GARJATBASINI, Nov. 20th, 1909.

A proposal to establish markets in Angul approved.

94. The *Garjatbasini* [Talcher] of the 20th November approves of the proposal of the Deputy Commissioner of Angul to establish a *hât* (market) in every pargana in that district. This will no doubt encourage internal trade both in the Garjats and Mogalbandi.

SAMVAD VAHIKA, Nov. 18th, 1909.

An appeal to encourage Indian inventions and designs.

95. The *Samvad Vahika* [Balasore] of the 18th November gives a list of inventions and designs brought into existence by Indian talent and Indian capital, and exhorts the natives of Orissa to follow in the wake of their advanced brethren in other parts of India with a view to encourage industry and trade in Orissa.

NILACHAL SAMACHAR, Nov. 19th, 1909.

Public health in Puri.

96. The *Nilachal Samachar* [Puri] of the 19th November states that Uriya pilgrims are now visiting the Puri temple, and that the public health in that town is good.

UTKALDIPIKA, Nov. 20th, 1909.

The annual meeting of the Utkal Union Conference postponed to next year.

97. The *Utkaldipika* [Cuttack] of the 20th November is of opinion that the Executive Committee presiding over the affairs of the Utkal Union Conference has acted wisely by postponing the annual meeting of the Conference to the next year, for the members of the Committee have done very little in the current year to give effect to the resolutions passed at their last annual meeting. The writer, however, hopes that the members of the Committee will give up their lethargy and attend to their duties in a diligent spirit.

UTKALDIPIKA, Nov. 20th, 1909.

An obituary notice.

98. The *Utkaldipika* [Cuttack] of the 20th November mourns the death of Mrs. Patra at Berhampore in Ganjam at the young age of 20. She was the wife of Mr. Parsuram Patra, and was a model to the educated Indian ladies at that station. She was always on the side of social reform, and would have been very useful to the Indian community had she not been carried away in the prime of her life.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 4th December, 1909.

B. S. Press—4-12-1909—872X—97—J. A M. and others.

[CONFIDENTIAL.

No. 49 of 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 4th December 1909.

CONTENTS.

Page.

List of native-owned English newspapers received and dealt with by the Bengal Special Branch ... 521

I.—FOREIGN POLITICS.

The terrible atrocities perpetrated on our countrymen in South Africa 523

II.—HOME ADMINISTRATION.

(a)—*Police*—

Extraordinary and unjust 523
The Patiala case ... ... *ib.*
"The wheel within the wheel" ... ... *ib.*

(b)—*Working of the Courts*—

The Alipore bomb case 524
The Lahore sedition case ... ... *ib.*
Judgment in the Alipore bomb case appeal ... *ib.*

(c)—*Jails*—

Nil.

(d)—*Education*—

Nil.

(e)—*Local Self-Government and Municipal Administration*—

Nil.

(f)—*Questions affecting the land*—

Nil.

Page.

(g)—*Railways and Communications, including Canals and Irrigation*—

Nil.

(h)—*General*—

Chats with Mr. R. Macdonald 524
Confiscation of copies of the *Review of Reviews* 525
The deportations ... ... *ib.*
Relations between the Government and the Indian Press ... ... *ib.*
A little wholesome friction 526
The deportations ... ... *ib.*
Separation of Judicial and Executive functions ... *ib.*
Self-Government and Indians ... ... *ib.*

III.—LEGISLATION.

Reform Regulations 527
The Councils Regulations ... ... *ib.*
Semblance or substance ... ... *ib.*
The Reforms ... ... *ib.*
The Council reforms and the Eurasian community 528
The Regulations and the Reform Scheme ... *ib.*
The need of further work ... ... *ib.*
The Reforms 529
Sir Edward Baker and the Reform Scheme ... *ib.*
The situation ... ... *ib.*
The Reform Scheme ... ... *ib.*
Indian opinion and the Council Regulations ... 530

IV.—NATIVE STATES.

The Patiala affair 530

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

VI.—MISCELLANEOUS.

The work before us 530

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[*As it stood on 1st January 1909.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	K. P. Chatterji, age 45, Brahmin ...	4,000
2	"Behar Herald" ...	Patna ...	Weekly ...	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore ...	Bi-weekly ...	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta ...	Daily ...	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna ...	Weekly ...	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire" ...	Ditto ...	Weekly ...	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation" ...	Ditto ...	Weekly ...	N. N. Ghose, age 58, Bar-at-Law ...	500
10	"Indian Tit-Bits" ...	Ditto ...	Do. ...	Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya ...	Do. ...	Jugal Kishore, age 35, Kayastha ...	500
12	"Moslem Chronicle" ...	Calcutta ...	Do. ...	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman" ...	Ditto ..	Do. ...	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Ch. Roy Chowdhry, age 68, retired Head Master of a Government College.	400
16	"Telegraph" ...	Calcutta ...	Do. ...	Satyendra Nath Bose, B.A., age 31 ...	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News" ...	Calcutta ...	Daily ...	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin" ...	Ditto ...	Weekly ...	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily" ...	Ditto ...	Daily ...	Babu Premananda Bharati, age 50, Hindu	500

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE INDIAN REGISTRAR.

[As in force on 1st July 1920.]

No.	Name of Publication.	Place of Publication.	Language.	Periodicity.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Bengali	Daily	K. P. Chatterji, age 48, Brahmin	4,000
2	"Bande Mataram"	Patna	Bengali	Weekly	Bhupendra Nath Dutt, age 37, Leader of Khulnaran.	100
3	"Dawn"	Bangalore	English	Monthly	Shaw Sastri Salai, Pandey, and K. T. Bhavani of Mangalapuri.	120
4	"Bengalee"	Calcutta	Bengali	Daily	S. N. Banerji, Kali Prasanna Sen, age 28, and Kali Nath Ray.	6,000
5	"Islam"	Lahore	Urdu	Weekly	Kali Kumar Ghosh, B.A., Pleader of Bandipore, age 38, Kayastha.	700
6	"Hindu Patriot"	Calcutta	Bengali	Daily	Girish Chandra Chakrabartti, age 40, and Lalbihari Ch. Sanyal, Pleader, Sankhari Bazar Lane Calcutta.	500
7	"Indian Empire"	Delhi	English	Weekly	Sarab Chandra Sarkar, B.A., age 41, Brahmin, and Jnanendra Bhattacharjee, age 28, Hindu Kayastha.	1,000
8	"Indian Mirror"	Delhi	Urdu	Daily	Sri Krishna Nath Sen Thakur, age 50, Head of the Sabhabodi family.	1,000
9	"Indian Daily Post"	Agra	English	Weekly	A. N. Ghose, age 65, Bar-at-Law	800
10	"Indian Daily Post"	Delhi	Urdu	Daily	Sri Ch. Mukherjee, alias M. Guptta, age 27, Brahmin.	300
11	"Kerala Kesari"	Cuttack	Oriya	Daily	Jugal Kishore, age 28, Kayastha.	600
12	"Kerala Kesari"	Calcutta	Urdu	Weekly	Abani Bhaskar, B.A., age 31, Abhaya-mukha.	700
13	"Mustafanan"	Delhi	Urdu	Daily	A. Rasul and K. Rahman, Muhammadans	650
14	"Life and Light"	Agra	Urdu	Daily	Jogesh Chandra Dutt, age 28, a Calcutta house-owner.	600
15	"Sarat Tidal"	Cuttack	Oriya	Daily	Khorode Ch. Roy Chowdhury, age 28, retired Hindi Master of a Government College.	400
16	"Swaraj"	Calcutta	Urdu	Daily	Satyendra Nath Bose, B.A., age 31 ...	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

No.	Name of Publication.	Place of Publication.	Language.	Periodicity.	Name, caste and age of Editor.	Circulation.
1	"Daily News"	Calcutta	Urdu	Daily	Babu Premananda Bharati, age 60, Hindu.	500
2	"Kaiser-i-Hind"	Bombay	Urdu	Weekly	Editor's name not known for certain. Sankhoda (Dhara) is one of the owner. Editors in the paper.	2,000
3	"Madras Daily"	Madras	Urdu	Daily	Babu Premananda Bharati, age 60, Hindu	500

I.—Foreign Politics.

1066. The *Indian Mirror* says that the way in which the colonials are endeavouring to make South Africa too hot for Indians, makes it imperative on the Imperial Government to interfere and see that the liberties of the unfortunate settlers are not strangled. The brave Indians are fighting with the courage born of despair, but it is impossible for them to gain much success with their unaided efforts. It is hoped that the Imperial Government will raise its finger on their behalf, and expiate its stupendous sin in leaving them to the tender mercies of the openly hostile authorities in the South African Colonies.

The terrible atrocities perpetrated on our countrymen in South Africa.

Indian Mirror, 28th Nov. 1909.

II.—Home Administration.

(a)—*Police.*

1067. Referring to the withdrawal of proceedings against Babu Hardyal Nag and others of Chandpur, the *Bengalee* declares it can no longer be doubted that the gentlemen in question had been arrested without any evidence against them. This the police admitted in the case of Babu Profulla Chandra Gupta, and it may be assumed that it is equally true with regard to the others. Although Babu Hardyal and others had to give an undertaking not to do anything in contravention of sections 124A and 153A of the Indian Penal Code, before the proceedings were dropped, the undertaking means nothing as there is no proof that the gentleman ever did anything in contravention of either of the two sections. The undertaking, indeed, only shows the absurdity of the whole affair. It does more; it adds insult to injury. Strongly as the journal feels that in such cases it is better to compel the police to prove their case, if they can, rather than give an undertaking however meaningless or inoffensive, it can very well understand the circumstances under which the undertaking had to be given in this case. But what are the people to think of the conduct of the local officials, particularly the police? They arrested, according to their own admission, at least one gentleman against whom there was no evidence. And yet, there is not a word of apology for the arrests and the humiliation to which persons of the highest respectability were subjected.

Extraordinary and unjust.

Bengalee, 24th Nov. 1909.

1068. With regard to the evidence alleged to have been discovered by the police in searches made by them in the houses of the accused, the *Amrita Bazar Patrika* says the public will not be much impressed by the evidence brought together by the police, even though it amounted to twenty-five cart-loads in weight. Is not the result of the Midnapore case, in which the police evidence was marked by wonderful feats, still fresh in the public mind? Maulvi Mazhar-ul-Huq, the architect of the Midnapore case, said that he had got together all the necessary evidence against the accused, from Raja to beggar, and there was no chance of their slipping through his fingers. This evidence satisfied the authorities from Sir Andrew Fraser downward, but all the world knows how its true character was revealed under the judicial searchlight.

The Patiala case.

Amrita Bazar Patrika, 27th Nov. 1909.

1069. The *Bengalee* observes that *India* has a singularly interesting article under this heading referring to the judgment of the High Court in the Midnapore case, in which it deprecates the line of procedure adopted by Government with reference to it. The *Bengalee* states that its contemporary voices the opinion of all right-thinking men when he says that the Government enquiry ought to have been limited to a searching investigation of the specific allegations made in the judgment of the High Court against the incriminated Police officers. "We are now in the middle of November," says *India*, "and Parliament, India and the Empire are kept resolutely in the dark as to whether any steps are to be

"The wheel within the wheel."

Bengalee, 20th Nov. 1909.

taken to punish the misdeeds condemned by the Chief Justice of Bengal and his colleague." The *Bengalee* repeats this complaint. The methods of the bureaucracy are really superb. They know how to do things in a hurry; but the things they do in a hurry are exactly the things that ought to be done after the most mature deliberation. On the other hand, where a measure is really urgent and cannot be put off without serious risk of causing disappointment to the public and accentuating discontent, the bureaucracy is sure to wait and wait till the patience of the public has been exhausted. And when at length the measure is adopted, it either fails to satisfy because the right hour for it has passed or because it comes in a questionable form.

(b)—*Working of the Courts.*

AMRITA BAZAR PATRIKA, 25th Nov. 1909.

The Alipore bomb case.

1070. Referring to the difference of opinion between the Chief Justice and Mr. Justice Carnduff with regard to five of the appellants, the *Amrita Bazar Patrika* asks if it is not the case that the Judge who is for conviction against the opinion of his colleague, naturally finds the case to be one of doubt, to the benefit of which the accused is entitled? It feels curious to know, by the way, why a *posse* of police was brought into the court room. Was it thought necessary to protect Sir Lawrence Jenkins' person whom all people are known to love?

AMRITA BAZAR PATRIKA, 29th Nov. 1909.

The Lahore sedition case.

1071. An incident happened at the outset of the second day's hearing of the Lahore sedition cases which, the *Amrita Bazar Patrika* thinks, calls for more than passing notice. The accused were all handcuffed as they stood in the dock. One of them, however, had the boldness to point out to the trying Magistrate the assurance of Lord Morley that political prisoners would not in future be handcuffed, and that the order was communicated to the Government of India. In reply the Magistrate said that he had received no such order from Government. But all the same, shortly after, he ordered the shackles to be removed. Commenting on this the paper states that it rests entirely on the discretion of the Magistrate whether political undertrial prisoners should be in fetters in the dock or not. That no order or direction from higher authority is needed by the Magistrate is evident from the fact that at Rawalpindi and Midnapore the accused were not put in handcuffs when in court. It is evident that men of the stamp of political undertrial prisoners in India usually do not require to be fettered in court like ordinary criminals. The Indian subjects of His Majesty can, in this respect, claim the same treatment as their English fellow subjects.

INDIAN MIRROR, 30th Nov. 1909.

Judgment in the Alipore bomb case appeal.

1072. The *Indian Mirror* says the public have every reason to be satisfied with the decision of the High Court so far as its refusal to convict some of the accused under section 121 of the Indian Penal Code is concerned. The absence of any attempt on the part of Government to implicate Babu Bepin Chandra Pal in the Alipore conspiracy case, and the acquittal of Babu Arabindo Ghosh of the serious charge brought against him in that case, go to show that these two leaders of the Extremist party had nothing to do with the murderous projects of the accused. Such being the case, and it being considered highly improbable that they should initiate and set to work on their own account such a gigantic and revolutionary undertaking, the only other conclusion is that the violent and virulent tone of writings of papers like the *Yugantar* and others of its kind must have incited these bold youthful spirits to violence. Their fate should warn others against launching into similar mad projects and committing similar blunders.

(h)—*General.*

AMRITA BAZAR PATRIKA 24th Nov. 1909.

Chats with Mr. R. Macdonald.

1073. The *Amrita Bazar Patrika* states that in the course of a conversation with Babu Mati Lal Ghosh in the *Patrika* office, Mr. Ramsay Macdonald admitted that, compared with England, the situation here was very deplorable in all conscience. The journal then goes on to state in connection with the present state of affairs in

India, that Indians have been bound hand and foot by a number of sedition laws, which are hanging like so many Damocles' swords over their heads. Other repressive laws affecting the liberty of the subject have also been showered on the people, without rhyme or reason. That the freedom of speech was practically taken away by sections 124A, 153A, etc., trial by jury was also practically abolished, appeals against acquittals introduced, the Government was empowered to move the High Court for enhancement of punishments, Magistrates were vested with summary powers, a Criminal Intelligence Department established to pry into the affairs of the people, and an irresponsible police rule introduced which sits like a dreadful nightmare on their breasts, and is a constant menace to their liberty. Thus while England has made vast progress onward in matters affecting the liberty of the subject, India has gone down in this respect though Englishmen and Indians are the sudjects of the same Crown, and the latter deserve well of their rulers. The journal is glad that Mr. Macdonald has left the country with a correct idea of the true situation.

Confiscation of copies of the *Review of Reviews*.

1074. Commenting on the action of the Government of India in confiscating copies of the October number of the *Review of Reviews* which published the strongest passages from the article on "the Ætiology of the Bomb in Bengal," the *Bengalee* says that apart from the merits of such proceedings, the Government would have deserved the condemnation of all right-thinking men if it had overlooked in the case of Mr Stead an offence which it punished in the case of Babu Bepin Chandra Pal. On the other hand, Mr. Stead is not the man to take such a proceeding lying down. It is hoped Government will afford him the further opportunity of explaining his position that it did to Babu Bepin Chandra Pal's agent, by putting him or his agent on trial. But whether they do this or not, Mr. Stead has the means, and he knows how to utilise his resources, of reaching the ears of the civilised world, not to speak of his own countrymen. In a very important sense, therefore, this little incident may prove the beginning of a much keener struggle for the freedom of the press in India than any that has as yet been witnessed.

BENGALEE, 24th Nov. 1909.

The deportations.

1075. The *Bengalee* states that the bureaucracy has thrown away another opportunity of conciliating educated Indians. Not only have they given them, in the name of reform, something which, on some points, is even worse than the existing state of things, but they have neither released the deportees nor granted an amnesty to other political prisoners. Great, indeed was the expectation that the deportees, and some at least of the other political prisoners, would be released on the day that the reforms were proclaimed and the Councils Act came into force. But the bureaucracy never does the right thing at the right time. It will release the deportees some day—there is no question about that. But it will not take that step so long as there is any chance of its being regarded as a measure of conciliation.

BENGALEE, 25th Nov. 1909.

Relations between the Government and the Indian Press.

1076. Referring to the utterance of Sir Edward Baker at Hooghly that "a little wholesome friction between officials and popular bodies might not be to the public disadvantage", the *Amrita Basar Patrika* observes that the late Sir C. C. Stevens, a former Lieutenant-Governor of Bengal, expressed the same sentiment on the question of the relations between the Government and the Indian Press. According to Sir Charls Stevens, those Indian papers, which by their indiscriminate praise of the members of Government think that they please them, are only regarded as hypocrites for whom no Englishman can feel any respect. From this it is clear why sedition-phobia was practically unknown among the authorities before 1897. The rulers in those days were so keenly alive to the advantage of not interfering with the Indian Press even when it seemed to abuse its liberty that, though the sedition law was passed in 1871, no paper was hauled up for sedition till twenty years later, the prosecution of the *Bangabasi* in 1890 being the first of its kind. The journal honestly believes that if the provincial rulers of the present day had acted up to the principle laid down by Sir Charles Stevens, and adopted the old practice of not prosecuting newspapers, there would not have been so much unrest in the country.

AMRITA BAZAR PATRIKA, 26th Nov. 1909.

BENGALEE, 26th Nov. 1909.

A little whole some friction.

1077. Referring to the opinion expressed by His Honour during the course of a speech in reply to an address presented to him by the Commissioners of the Hooghly-Chinsura Municipality to the effect that "a little wholesome friction between two bodies might not be to the public disadvantage," the *Bengalee* says His Honour will be the first to recognise that the very important principle he here laid down is capable of a much wider application than he was himself thinking of in this case. Indeed if "a little wholesome friction" between a Municipality and a rate-payers' association is not to the public disadvantage, it is even more necessary as between officials and non-officials, the bureaucracy and the repesentatives of the people. For there is greater diversity of interests between the bureaucracy and the people than there is between the Commissioners of a Municipality and the rate-payers. The observation of His Honour the Lieutenant-Governor is one more proof that if he had had a hand in the framing of the regulations, things might have been different from what they are.

BENGALEE, 27th Nov. 1909.

The deportations.

1078. Replying to a string of questions in the House of Commons regarding the deportees, Mr. Asquith is reported to have said that Lord Morley and the Government of India were fully alive to all the circumstances and arguments and had the matter under their special consideration with a view to the release of the deportees at the earliest moment the general situation admitted. Commenting on the phrase "the earliest moment the situation admits," the *Bengalee* observes that the situation in India has at no time been such as to call for the arrest or deportation of honest, innocent and patriotic citizens, and that the present moment is quite as suitable for the release of persons whom their countrymen believe to have been wrongfully arrested, as any future time. The release, whenever it may come about, will be an act of belated justice, but the longer it is postponed, the greater will be the dissatisfaction the action of the Government will create. The sooner Lord Morley and the Government of India give effect to their intention, therefore, the better for the Government itself.

BENGALEE, 28th Nov. 1909.

Separation of Judicial and Executive functions.

1079. The *Bengalee* mentions the following incident showing the necessity for the separation of Judicial and Executive functions: Some five years ago, the Deputy Commissioner of Darjeeling was the *ex-officio* Chairman of the Darjeeling Municipality and his duties were ordinarily done in the name of his delegate, the Vice-Chairman. With the knowledge and consent of the Chairman, the Vice-Chairman ordered the prosecution of a jamadar for refusing to do the work of a mehter. The man told his immediate superior that he would prefer dismissal to degradation as he could not possibly do the work of "mehter" without loss of his caste. The Chairman and Vice-Chairman, however, thought it proper to order his prosecution for refusal to do the work of a "mehter." The case went before a bench of Honorary Magistrates who heard the defence and were satisfied that the man was by caste a cultivator, that he had never done the work of a "mehter," and that he had never agreed to do such work. The Magistrates saw they could not apply the section of the Municipal Act to the case, and one of them accordingly left the court in the middle of the defence argument to consult the Deputy Commissioner. The latter said that acquittal would have a bad effect on discipline and advised the Magistrate to convict the man and let him off with a light fine. The Honorary Magistrate knew the matter would not end there in case of conviction and so told the Deputy Commissioner that the conviction would be not only unfair but bad in law, and would be upset on appeal. To that the Deputy Commissioner replied with a smile, "You need not trouble about that. The appeal will come before me." Eventually the accused was convicted and fined. The Master of Flebank says that the separation has to a certain extent been carried out already, but the public are eager to know in what places and to what extent this has been done. The public have a right to know full particulars of the experiments that are being tried, so that they may be able to judge impartially of the final conclusions of the Government of India when they are announced.

BENGALEE, 30th Nov. 1909.

Self-Government and Indians.

1080. The *Bengalee* says: "The whole of Asia is astir with life. Japan has acquired for herself the primacy of the East; Turkey has parliamentary rule, and Persia has

followed in her wake; a tremendous renewal and remoulding impends over China and from all sides the galvanic touch of the new life has filled India with a natural, inevitable restlessness, with the consuming desire that she must play her old part once again on the Asiatic stage. And in the train of such an ambition is the thought in the mind of every Indian that neither on the intellectual nor on the social plane is he inferior to any other Oriental, and that given the scope and the opportunity, he can prove himself as capable of handling the machinery of self-government as the Japanese, the Persian or the Turk. It is the sense of the want of this very scope that has constituted during the past years what is generally known as the problem of Indian discontent. To pluck up courage with both hands and make the attempt to turn discontent into loyal adherence and championship by conferring upon the educated classes of this country, irrespective of race and creed, the reality of political enfranchisement, would have been statesmanship indeed, even of the most fastidiously Imperial kind. But it is not given to the custodians of doomed institutions to have the vision that can pierce through the present into the future, to apply themselves to the solution of the problems of the immediate present in recognition of and in reference to those that have cast their shadows over the distant horizon."

III.—Legislation.

Reform Regulations.

BEHAREE, 19th Nov. 1909.

1081. The *Beharee* says that although defective in many respects and introducing many innovations which are likely to prove a menace to the successful working of the scheme, the Regulations will establish a system of Government in advance of the existing one. The conspicuous feature of the Regulations, however, is the obvious advantage they confer on the Mussalmans and the landholders. The gain to the former is so marked that the *Statesman* is constrained to remark that no other community has come of so well as the Muhammadan. A more or less equally advantageous position is assigned to the zamindars. As representing all sections of the people of Bihar, the journal welcomes the benefit it is proposed to confer on these two important sections of the people. But while doing so, it gives expression to a strong sense of disappointment and dissatisfaction which has been produced amongst the vast bulk of educated Hindus in Bihar.

The Council's Regulations.

BIHAR, 22nd Nov. 1909.

1082. While admitting that the reforms have introduced a real change in the administration of the country and given to the people an opportunity of making themselves heard, the *Bihar* says the provision about the Muhammadan electorate has awakened serious criticism. It is deplored that the Government misread the situation and made this special provision about the special electorate, as a result of which the Muhammadans have been placed at a position of vantage while the Hindus and other communities have greatly suffered.

Semblance or substance.

KAYASTHA MESSENGER, 22nd Nov. 1909.

1083. The *Kayastha Messenger* says that the Reform Scheme, which was expected to be the greatest achievement of British rule in India, has not met with the fervent gratitude of all classes of the people. By giving greater privileges to one section of the Indian community and at the same time creating certain disabilities against another, it has failed to produce the desired effect.

The Reforms.

AMRITA BAZAR PATRIKA, 23rd Nov. 1909.

1084. The *Amrita Bazar Patrika* says the concession embodied in the official *communique* regarding the representation of District Boards and Municipalities in the Bengal Legislative Council, is so small that it is not likely to affect the present situation to any appreciable extent. There is no doubt, however, that if Sir Edward Baker had a free hand in the matter, he would have removed all the obstacles that stand in the way of the popular leaders entering the Council. It is an open secret that His Honour was sincerely anxious to secure the co-operation of the best men in the country, but apparently those who were in charge had their own way, and Sir Edward in spite of his best efforts could not pursuade them to concede more than what they have done.

HINDOO PATRIOT, 24th Nov. 1909.

The Council reforms and the Eurasian community.

1085. The *Hindoo Patriot* observes that the Eurasian community have felt somewhat disappointed on being kept out of the arena of the reformed Councils in which other communities have been allowed their due share of representation. Surely the Government must have some special reasons in overlooking their claims, and though they have not been made known, they can be fairly guessed, if not with accuracy, but with possible supposition. The political status of the Eurasian community stands no bar to their way into the Legislative Councils. It is equal with and not inferior to other Indian communities. Barring the European community, the Eurasian community stands on no inferior level to other communities in regard to their position in the service, and now that the Councils have been enlarged, the journal expresses the hope that similar concessions will be made to them. The formation of a separate Eurasian electorate is out of the question at this late hour of the day; but Eurasian representation is only possible by nomination. The Government holds in its own hand a good number of memberships in the Bengal Council, and one of them can be given to a member of the community without any detriment to the interests of other communities. The paper urges Eurasian representation in the Council simply to give it a wider representative character, and declares that there would be no justification in withholding this privilege from them.

BENGALEE, 24th Nov. 1909.

The Regulations and the Reform Scheme.

1086. The *Bengalee* says the Regulations have been so framed that whatever might have been the intentions of their authors, they are sure to neutralise much of the good that the Reform Scheme was expected to produce. The success of an experiment of this kind must largely depend upon the personnel of those composing the councils. The wider the area of selection, the greater would be the chance for the best men to come in. But when the field of choice is so restricted as to exclude some of those who admittedly would be highly useful in the Councils and when the Regulations deliberately place the educated community in an insignificant minority, the most sanguine amongst the people must feel that the experiment is one which is foredoomed to failure. Referring to the Muhammadan electorate the paper observes that a veritable apple of discord has been thrown into their midst. It is the partition of Bengal in an aggravated form, and as in the partition so here, the Roman hand of Sir Herbert Risley is seen inaugurating and shaping a system fraught with potentialities of mischief.

BENGALEE, 25th Nov. 1909.

The need of further work.

1087. The *Bengalee* states that the promise of reforms had made many sanguine spirits in the country, including itself, look forward to their eventual translation into actuality, to the beginning of a new era and the dawning of a brighter day. The disillusionment, therefore, has been all the more painful. The non-fulfilment of an expectation is but the reminder of the fact that the people had pitched their hope beyond the promise of the work they had actually done, and must, therefore, act as an incentive to a greater concentration of energy and effort upon the task to which they have addressed themselves. The people aim at nothing short of self-Government within the Empire as the consummation of their activities and aspirations, and have consequently to develop a fitness for it, physical, intellectual and moral, equal to that of the people who are already in possession of that inestimable boon. The journal does not overlook the fact that it is liberty that fits people for liberty. That institutions exert an abiding formative influence upon the people on whom they are conferred tending to mould them gradually into a fitness for their possession and enjoyment, is fully recognised. But in a country like this it would be hardly reasonable to expect a spontaneous inclination on the part of the rulers to give the people autonomous institutions so that they may ultimately emerge into a higher form of political life. The people have to grow by their own incessant efforts to the full height of their national being, and thus morally outgrow the system of Government now in force and render it an anachronism. It is in this moral capacity that they have been considerably wanting in their public life. The deep-seated and life-long devotion, the ready spirit of self-sacrifice that exists reciprocally between the different members of the Indian joint-family, is without a parallel in any

other country in the world. Within those limits it shows the Indian unequalled in moral dignity and worth, unflinchingly loyal in deed to the ideal that he holds of life. But since they have now discovered a universal Mother in the country that has given them birth, a wider brotherhood in the community of the nation, they must be animated here also by the same instinct of self-devotion, the same spirit of sacrifice. It is only then that they can reasonably hope to make their re-discovered national identity, a reality, a living force and a factor in the progress of the world. The people should lose no time, therefore, in idle regrets or in the mere inaction of disappointment, but begin their work on a vaster scale with renewed zeal and a fresh heart, and always in steady remembrance of the great truth that the development of the physical and intellectual potentialities of the race, on which the journal has insisted, has a derivative value, that qualities born of physical culture, ideas sprung from the cultivated soil of the intellect, constitute the raw material which the will must work up into the facts of life.

The Reforms.

1088. The more closely the *Mussalman* examines the rules and the regulations in connection with the reformed Councils, the more it realises that all the elaborate preparations have ended in mere smoke. The non-official majority in the Provincial Councils proves to be a sham, in as much as it will include a substantial number of nominated members who are sure to side with the Government in any measure in which the Government and the elected members may disagree. Besides, there will be representatives of the Chambers of Commerce and of the European mercantile community, who will not as a rule take the side of the Indian elected members. It is therefore apparent that when the new Councils will be constituted the Government will be able to carry any measure through them in spite of the protest of non-official members. The franchise to the Mussalmans has been most indiscriminately given. The journal does not grudge that Marriage Registrars, title-holders, Honorary Magistrates, etc., have been given the right to vote; but what it complains of is that others equally or more intelligent have been ruthlessly excluded.

MUSSALMAN, 26th Nov. 1909.

Sir Edward Baker and the Reform Scheme.

1089. The *Bengalee* feels quite convinced that if Sir Edward Baker had been permitted to have his own way, the clauses in the regulations which disqualify the popular leaders would have been eliminated. The journal has had this brought home to it by His Honour's proposal to relax the stringency of the provision relating to the election of members by the Municipalities and the District Boards. But this relaxation is not enough. Even when it is given effect to, several leading men would still be disqualified. Once again, therefore, the journal appeals to His Honour to revert to the old residence clause under the Regulations of March 1893, which would ensure local knowledge and interest, and at the same time not exclude the best men from the Councils.

BENGALEE 26th Nov. 1909.

The situation.

1090. The *Bengalee* says it is the barest truth to assert that the Regulations in connection with the Reform Scheme have created a sense of profound disappointment. They certainly have produced no soothing effect upon the mind of the community, nor have they healed the scars which have been so freely inflicted within the last twelve months. On the contrary they have enormously strengthened the hands of that party which preach the propaganda of non-co-operation with the Government. It is most unfortunate that it should be so, but the framers of the Regulations are alone responsible for the result. The Reform Scheme was received with a genuine outburst of enthusiasm. But the fervour which it evoked has been chilled by the cold breath of the Regulations, the whole drift of which is to place the educated community in an insignificant minority in the Councils.

BENGALEE, 27th Nov. 1909.

The Reform Scheme.

1091. The *Telegraph* says the people ought to accept what they have got and try to make the best use of whatever opportunities that have been afforded them by the rules. It is stated that while the Indians are admittedly a superior race to the Fillipinos, and have been under the enlightened rule of Great Britain for a century and a half, the latter have received greater political privileges from the United States in the course of five years, than Indians have from their

TELEGRAPH, 27th Nov. 1909.

rulers in 150 years. The comparison is certainly not a favourable one so far as the English masters are concerned. All the same the journal's earnest advice to its countrymen is to stifle all feelings of disappointment and gratefully accept the gift of Lords Morley and Minto.

BENGALEE, 29th Nov. 1909.

Indian opinion and the Council Regulations.

1092. The *Bengalee* observes that the note of dissatisfaction which has been sounded in connection with the Council Regulations is deep and persistent throughout India. It is not Bengal or the Bengalis alone who have protested; the protest comes from all parts of India. Bengal was perhaps the first to utter the cry of dissent; but the attention of all India has now been roused, and people in other parts of the continent now see eye to eye with the Bengalis. Those who welcomed the Reform Scheme with genuine enthusiasm and sang its praises in anticipation, feel themselves humiliated in the presence of these Regulations. Under the Regulations the educated community are nowhere. Some of their most distinguished leaders, in this Province at any rate, are placed under a ban, and the community relegated to a back-seat in a scheme which but for them would never have come into existence. This has been the method of the bureaucracy in dealing with all schemes of reform. As a typical instance the disaffiliation of the Law colleges is mentioned. In deference to the agitation on the report of the Universites Commission the Government announced that the Law colleges would not be disaffiliated, that only a model Law college would be established, and that the second grade colleges would not be interfered with. The Universites Act vested the Government with large powers for making Regulations, and the result has been that all the Law colleges in Bengal, with one exception, have been abolished, some of the second grade colleges sharing the same fate. An omnipotent bureaucracy has had its own way in this matter. It has had its revenge upon the congress "agitators." For though the scheme is the outcome of their persistent labours, they are to have the least distinguished place in it, while some of those who were prominent in the fight, are to have no place at all.

IV—NATIVE STATES.

AMRITA BAZAR PATRIKA, 29th Nov. 1909.

The Patiala affair.

1093. The *Amrita Bazar Patrika* says that the petition submitted to His Highness the Maharaja of Patiala by Mr. Roshan Lal of the Lahore Chief Court, embodies a grave indictment against the police methods. Mr. Roshan Lal does not indulge in vague generalities, but cites specific instances to substantiate the serious imputations he has brought against Mr. Warburton. He complains, in short, that not only has he been curtly treated against all law and procedure, but the orders of the Special Tribunal have been disobeyed by Mr. Warburton. The position of the Maharaja is extremely delicate. Young as he is, the cropping up of the case immediately after he assumed full powers, has had a benumbing effect on him. In the very nature of things, His Highness is reluctant to interfere, and the whole matter is left to Mr. Warburton. But does not justice and humanity require that the accused people should be given all the opportunities and advantages which the law sanctions to rebut the charges against them?

VI.—MISCELLANEOUS.

BENGALEE, 26th Nov. 1909.

The work before us.

1094. To enable the people to turn to a more fruitful account than they have hitherto succeeded in doing the recognition by the governing body of the fact that every Government must be suited to the character of the governed, the *Bengalee* declares it becomes incumbent upon the people to turn their attention and energy more and more to those plans of work that would depend for their initiation and consummation on the loyal co-operation of the people. They must, for

instance, co nplete the *Swadeshi*-boycott movement itself by building up stable industries under the protection that it affords. There also lies before them the work of modeling their national assemblies on that thoroughly representative basis to which they would have the Government assimilated. The problems of education of sanitation of social reconstruction importunately call for attention. In fact the principle of work referred to above opens up a limitless vista of progress and the people have only themselves to blame if they do not advance.

G. C. DENHAM,

Special Asst. to the Deputy Inspr.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 4th December 1909.

B. S. Press—4-12-1909—370r—95—E. G.